THE CHRISTIAN COMBATE,

OR,

A Treatise of Afflictions,

With

A Prayer and Meditation of the Faithfull soule,

And

A. Sermon vpon the 50. Psal. Vers. 15.

By Master *Peter Du Moulin*, Minister of the Word of God, and Professor of Diuinity, in the Vniuersity of Sedan.

Faithfully translated into English by IOHN BVLTEEL, *Minister of the Word of God, in the French Church of Canterbury.*

LONDON,
Printed by *F. K.* for *I. Budge* and *N. Newbery*, *and are to be sold at the* Greene Dragon *in Pauls Churchyard*. 1623.

G.9.25.

BRITISH MUSEUM
15
65
DEC

To the most Reuerend Father in God, GEORGE, *by the Diuine Prouidence*, Lord Archbishop of Canterbury, Primate of all England, and Metropolitane, &c.

Most Reuerend Father:

YOur Pietie, Zeale, Learning and Charity, is not onely knowne of those of this Kingdome, but also of others in forraine Countries: for your

Grace, next after our bleſſed Soueraigne and the Prince, is not only a Chariot of Iſrael, a ſhining Lampe in the Court, an *Eliſha* to the widowes and children of the Prophets; but alſo an *Obadiah*, and an *Ephron* to the Abrahamites Strangers, Prophets and people perſecuted, refuged into this Kingdome for conſcience ſake. Which things, with many more producing noble effects, make your Grace to be of a ſweet-ſmelling ſauour to God, to be in good fauour with

with our moſt gracious Soueraigne, and to be admired, reuerenced, & beloued both of the Engliſh Nation, and ſtrangers both heere and abroad. And that which among other things makes your Grace famous, is your munificence; which appeareth not onely in your founded Hoſpitall at Gilford, but alſo in that Mauſolean Conduit, which your Grace hath cauſed to be built in this City of Canterbury. A Fountaine, not fabulouſly ſprung vp, as that of *Thomas*

Becket, who lying at his old houſe at Otford, ſeeing that it wanted a fit ſpring to water it, ſtrooke his ſtaffe into the drie ground, (in a place thereof now called *Saint Thomas Well*;) where water immediatly appeared. A Fountaine, not as that of this Citie of Canterbury in the ſelfe-ſame *Beckets* time, fondly reported to cure all diſeaſes by his meanes. For what diſeaſe was there belonging to man or woman, which was not healed with the water of Canterbury? But this

Lamb. per-amb. of Kent. 375.

Fox, Mon. 95.

Aqua Cantuarienſis.

this is a Fountaine naturally ſpringing out of the earth, conueied to this Citie by pipes, caſt into a great, ſtrong and faire Ceſterne with coſt and expences; and that (as the two Hiſtories, of *Moſes* ſtriking the Rocke, and *Iacobs* Well, painted on the Conduit, doe repreſent) for the vſe and benefit of Gods people, for the clenſing of the ſtreets, and for the quenching of the fire in time of danger. And theſe two emblemes may alſo fitly repreſent the water of Liie,

which ſpringeth from Ieſus Chriſt the Rocke and Wel-ſpring of Life, which your Grace cauſeth to runne in the Houſe of God, vnder our dread Soueraigne, to the refreſhing of the ſoules of the faithfull. This monument with others, among the which are your learned bookes, will remaine as laſting and euerlaſting teſtimonies and monuments of your Piety, Zeale, Learning, and Charity vnto the end of the world. The conſideration of which things (ouer and beſides

ſides my bounden dutie to your Grace, for the fauour you ſhew to our French Congregation) hath emboldened mee to dedicate this Tranſlation to your Grace, and ſhrowd it vnder your protection: Hoping your Grace will accept of it, both for the matter, and for the Religious and Learned Authours ſake, and the Tranſlatours vnfeined affection. Thus crauing pardon for my boldneſſe, I beſeech the chiefe Shepheard of our ſoules, to bleſſe with all kinde of gra-

ces

ces Spirituall and corporall, your Graces perſon, eſtate, and endeuours; that as the rod of *Aaron* brought forth buds, and bloomed bloſſomes, and yeelded Almonds: So the Vine of Gods Church in this Kingdome, through the care your Grace hath ouer it, vnder ſo Religious a King, may bud and ſpread her branches more and more, and bring forth, and beare ſweet grapes of Holineſſe, Piety, Repentance, Obedience and Charity, to the glory of God,

God, the benefit and cõfort both of Church and Common-weale in this Kingdome, and to your Graces honour and ſaluation, through Ieſus Chriſt our Lord. Amen.

Your Graces, to be commanded in the Lord Ieſus,

IOHN BVLTERL.

Grea

To the Church of God, which is at Paris, and to all those that loue Iesus Christ, and suffer for *his Name*; *Grace to you, and peace from God our Father, and the Lord Iesus Christ.*

DEarely beloued in Christ, wee commonly begin to acknowledge the value of things, when we haue lost them. It is that whereof ye haue experience in this time of calamity, wherein your holy

holy assemblies being dispersed, you acknowledge the excellency of those goods which God hath taken from you, and doe lament the inestimable grace with compassion *and holy* alteration.

It is that which hath moued me to impart to you what spirituall comforts I can, and indeuour to contribute something to assuage your griefe; for although that heauinesse duls the Spirit, & causeth the conceits to bee more drooping; notwithstanding I hope, that God will helpe this want with the aide of his Spirit, and that the defect,

defect, which griefe may cause mee, may be supplied with affection, and with that cordiall loue, which a faithfull Pastour beares to his flocke.

For God is my witnesse, how greatly your afflictions sting mee, how many sighes and groanes they plucke out from mee euery houre; how bitter my life is to me since my separation, it being impossible for me to put my hand elsewhere then vpon the sore, and to thinke on any thing else then vpon your afflictions: it is this griefe that hath moued me to make this draught of consolati-

ons,

ons, written with teares, and interrupted with sighes; so that euen that which moued me to write, was vnto me a trouble and a hindrance.

I hope notwithstanding, that you will accept this gift, remembring him whom you haue loued in presence, and who hath serued you the space of two and twenty yeeres, if not with such successe and sufficiency required, at least with much feruour and affection: for the loue which ye haue shewed me, was vnto me an incouragement; and the blessing which God did powre vpon

vpon the Miniſtery of your Paſtors, made mee hope, that God would vouchſafe me that fauour, that I might end my daies amongſt you, in my Miniſtery. Now although that I haue not loſt altogether this hope, notwithſtanding beholding Gods Church on the brim of a dangerous and deepe downefall, and not knowing how it will pleaſe God to diſpoſe of you and me; I thought it my duty to ſpeake vnto you once againe, and indeuor to comfort my ſelfe, in comforting you; for in drawing out to you theſe comforts, I haue repreſen-

ted

ted to my selfe the contentment which I haue receiued for so many yeeres, in diuiding the Word of God among you, and haue felt a pleasure mixed with griefe, and in my heauinesse a sweete diuertion.

Besides that, I haue laboured to expose vnto your view these remedies, which I haue had experience of, and those comforts which haue staid me in my afflictions; without the which I had wholy fainted, and it had beene impossible for mee to haue ouerliued so many Churches broken downe, and the prosperity of my flocke,

flocke, from the which I haue found my ſelfe ſnatched away in a moment. Gods will was, that the firſt clap of this thunder ſhould light on my head, and that my affliction ſhould be a fore-runner of yours.

Wherein notwithſtanding I acknowledge the prouidence of God, who knowing that my abode amongſt you in ſo dangerous a time, would be a kindling of the aduerſaries hatred, and would haue beene an occaſion of trouble and perſecution on the flocke, hath cauſed a particular occaſion to

rise; for the which my fellow labourers in the worke of the Lord haue thought it expedient, that I should yeeld vnto the present necessity; and by absenting my selfe for a time, looke both to your rest, and my safety; for they hoped that God would ere long appease this tempest, and that I should be quickly restored vnto you.

But it is happened otherwise: for it hath pleased God to prolong the dayes of affliction, and aggrauate our euils; whereby our sinnes doe make vs acknowledge his Iustice,

Iuſtice, and the ſucceeding euents will make vs acknowledge his Wiſdome, and feele the profit thereof.

Amidſt this deſolation, that which is the moſt grieuous vnto me, is the fall of ſome, whom Satan hath ſnatched away from vs, that had not imployed the time of proſperity, in preparing themſelues for aduerſity. They haue beene contented to follow Ieſus Chriſt while he diſtributed bread, but they had not the will to follow him, when he calleth them to beare his Croſſe after him. And if thoſe inſtructions which

we

we haue often propounded vnto you, are yet ingraued in your memories, you will not haue forgotten, that often wee haue foretold the vicious, that ſhortly God would put them to the triall; and that it was a very difficult thing to hope, that thoſe would perſeuere in the profeſſion of the Goſpell, that ſerue their vanity or belly, which is a bad Counſellor in the matter of Gods ſeruice; that thoſe that are weake againſt vices, hardly would they be firme againſt griefe; that thoſe that are hot in their owne quarrels, would be found

found effeminate and faint-hearted in Gods quarrell.

It may be, that ſome of them caſting their eye vpon this booke, and acknowledging therein the language of him that hath ſpoken ſo long time to them in the Name of the Lord, will feele themſelues pricked in their hearts, and finding thẽſelues brought to huskes, and fed with meates that nouriſh not, will wiſh for the bread of the Fathers houſe, and will returne to God. It may be, that others alſo already ſtanding on the Pinacle, and ready to caſt them-

selues headlong, will be kept backe by the considerations which we propound in this booke, and will be possessed with a godly feare to saluation, and with a holy astonishment.

As for those whom the feare of God, and faith in his promises make stedfast against these temptations, they may couple these lessons with their holy Meditations, and may adde thereunto that, which their study, or griefe, or hope may furnish them with, to make therewith a web of holy thoughts, and a subiect of their ordinary entertainement with God.

In

In which entertainement there is a ſweetneſſe, which humane reaſon cannot taſte of, and a ſoueraigne comfort; for it is alſo the end for the which God depriueth vs of the delights of the world, that wee may ſeeke our delight in this communication with him.

To this end wee muſt aboue all things aske for this Spirit, who is the Cõforter, this Spirit of Peace, this reioycing vnction; for they are not our words that comfort the heart, but the efficacie of Gods Spirit that quickneth them; without the which we ſowe vpon the

ſtone, and tickle the eare, without mouing the heart, and comfort thoſe that haue more neede of threatning then of comfort.

It is this Spirit that frames vs to hope againſt all appearance, that confirmes our ſpirits to pray without ceaſing by a holy obſtinacie; Conſidering that God is our Father, who hath deliuered his Sonne vnto death for vs, who giueth vs his prouidence for a couerture, his Spirit for a guide, his Angels for Gardiens, his Word for inſtruction, his Kingdome for inheritance, & the firſt fruits

of

of his Spirit for an earnest of that Inheritance. Considering also, that his Church is his owne purchase, that our Religion is his cause, that his Counsels are hidden, his Wayes secret, his Decrees vnauoidable, his Iudgements iust and wholsome, his Promises certaine, his Compassions tender, & his Election immutable; He maketh marueilous workes with little meanes, yea without meanes, yea against all meanes, and against all appearance. Let vs not therefore put limits to his power, let vs not controll his Wisedome,

nor let vs doubt of his Truth, and of the firmeneſſe of his promiſes.

Who knoweth if God ſayth not in himſelfe, This people is not as yet low enough to be raiſed vp with miracle? I will bring them to that paſſe, that their deliuerance ſhall be a kinde of reſurrection; for God, who hath beene diſhonoured by vs in proſperity, will make his Name glorious both by chaſtiſements, and by our deliuerance. And if his Fatherly goodneſſe wil reaſſemble vs after this diſſipation; it muſt be our duty to offer vp to him

Sacri-

Sacrifices of thankeſgiuing, and to labour with all our power to raiſe vp the ruines of his Temple. But if he hath otherwiſe determined, he will ſhortly gather vs together aboue, and bring vs into his Temple, the ſtones whereof are liuing, whoſe builder is God, and foundation Ieſus Chriſt; a Temple which the mutinie of a furious people cannot indammage: while that men ſhall triumph ouer vs here on earth, wee ſhall triumph with God in heauen; wayting for the time wherein the enemies of God ſhall appeare before

the Iudgement ſeate of our Sauiour Ieſus Chriſt, and that God will render to euery man according to his deeds.

The Father of mercies and of all comfort, aſſwage your euils, ſtrengthen your faith, crowne your labour, and giue me the grace to be alwayes

Your faithfull and moſt affected Paſtour and ſeruant in the Lord:

Dv Movlin.

The Preface touching the Christian Combate or Affliction.

AS Peace is a thing to be desired: so the Prince that will long enioy it, ought to be prepared for warre. The like is of the Church of God, whose prosperity we ought to desire, and pray for the peace of Ierusalem; but to prolong the dayes of prosperity, wee are to be alwayes prepared for aduersity; for seeing that God afflicteth his children to amend

them, the right way to eſchew affliction, is to better our ſelues before wee be ſtrucken, and preuent his chaſtiſements by repentance.

And if by reaſon of the ſinnes of a part of the flock, it pleaſeth God to viſit his Church with his rods; they who by continuall prayers, by the contempt of the world, by the meditation of Gods Word, by the exerciſe of good workes, haue kept themſelues ready for the affliction to come, will haue this aduantage aboue the reſt, that they will haue the plaſter ready before the blow, and ſhall not be aſtoniſhed as at a thing not expected; for affliction beats

beats downe onely those whom it surprizeth, and none is ouercome by aduersity, but hee that hath beene corrupted or lulled asleepe by prosperity.

Seeing then that it hath pleased God, whose counsels are vnsearchable, and iudgement righteous, and whose hand is vnauoidable, to send vs dayes of weeping and of lamentation, and to scatter in his anger those flockes, which he had gathered together in his mercy; it is our part now to apply the remedies, wherewith euery one fearing God, ought to haue beene prouided before the euill happened; which being fitly applied, will serue

to

to make the afflictions not onely lighter, but also profitable, and to extract ſweetneſſe out of bitterneſſe, as *Sampſon* did, and make that the euill themſelues become remedies.

An enterprize truely full of difficulty, and which Philoſophy neuer vndertooke without raſhneſſe, and hath nener acquitted himſelfe without deceit; for in this matter wee haue it ſelfe contrarie to it; and wee are contradicted by humane iudgement, and vulgar opinion.

The condition of the faithfull is like vnto that of the Planets, that mooue themſelues againſt the

the courſe of the world; and to the nature of certaine fiſhes, that ſwim alwayes againſt the ſtreame, and tend towards the ſpring; for wee are called to goe againſt the current of cuſtomes, and of publike opinions, that wee may tend vnto the ſpring of life, which is with God: Whoſe counſels march contrarie to our thoughts; to whom the wiſdome of man is meere blindneſſe; who from the beginning of the world, hauing drawne the Light out of darkeneſſe, hath not ſince ceaſed to draw good out of euill, and his glory from ignominy it ſelfe.

But before wee come to ſet open to the view, theſe ſpiri-

ſpirituall comforts and remedies, it is neceſſary to diſcerne in a Chriſtian man theſe two conditions; the one, whereby hee is a man, the other, whereby hee is a Chriſtian, that wee may diſcerne the euils that doe befall him as hee is a man, and ſubiect to the like infirmities with other men, from thoſe that befall him as hee is a Chriſtian, and for the profeſſion of the Goſpell; for according to the diuerſitie of theſe euils, we muſt apply the remedies.

A Ta-

A Table of the Chapters, and matters *contained in this Booke.*

The first Booke.

Chap. I.

Man by Nature is subiect to a great number of Afflictions, & more sensible of paine, then of pleasure. page 1

Chap. II.

Counsels and consolations against

against those euils that befall indifferently all men; And first, against corporall maladies and infirmities. p.5

CHAP. III.

Counsels and Comforts against pouerty and the losse of goods. p.15

CHAP. IV.

Counsels and Comforts about the losse of our friends. p.33

CHAP. V.

Generall Counsels and Comforts against all sorts of afflictions. p.38

The

The second Booke.

Chap. I.

The difference betweene those afflictions that are common to all men, and those that are proper vnto the children of God. p.50

Chap. II.

The Scripture doth prepare vs to Afflictions, and hath this condition annexed to the profession of the Gospell. p.55

Chap. III.

Three Causes, for the which the Church of God is subiect

subiect to affliction. p.66

CHAP. IV.

The benefit God makes to his Church by Affliction. p.106

CHAP. V.

Comforts wherewith the Word of God furnisheth against persecution. And first, the example of Iesus Christ, and conformity with him. p.125

CHAP. VI.

The second Comfort; the example of the Prophets, Apostles, and Martyrs. p.133

CHAP. VII.

The third Comfort; the greatneſſe of the reward. p.143

CHAP. VIII.

The fourth Comfort; the weakeneſſe of the enemies. p.167

CHAP. IX.

The fift Comfort, Gods promiſe. p.172

CHAP. X.

An exhortation to bee ioyfull during Affliction. p.186

CHAP.

CHAP. XI.

Profitable Counſels for perſeuerance in time of perſecution, whereof the firſt is, to withdraw ones ſelfe from vice. p.202

CHAP. XII.

A ſecond Counſell; To caſt off the ſhame of men. p.211

CHAP. XIII.

A third Counſell; To haue an abridgement of Popery. p.213

CHAP. XIV.

A fourth Counſell; Continuall

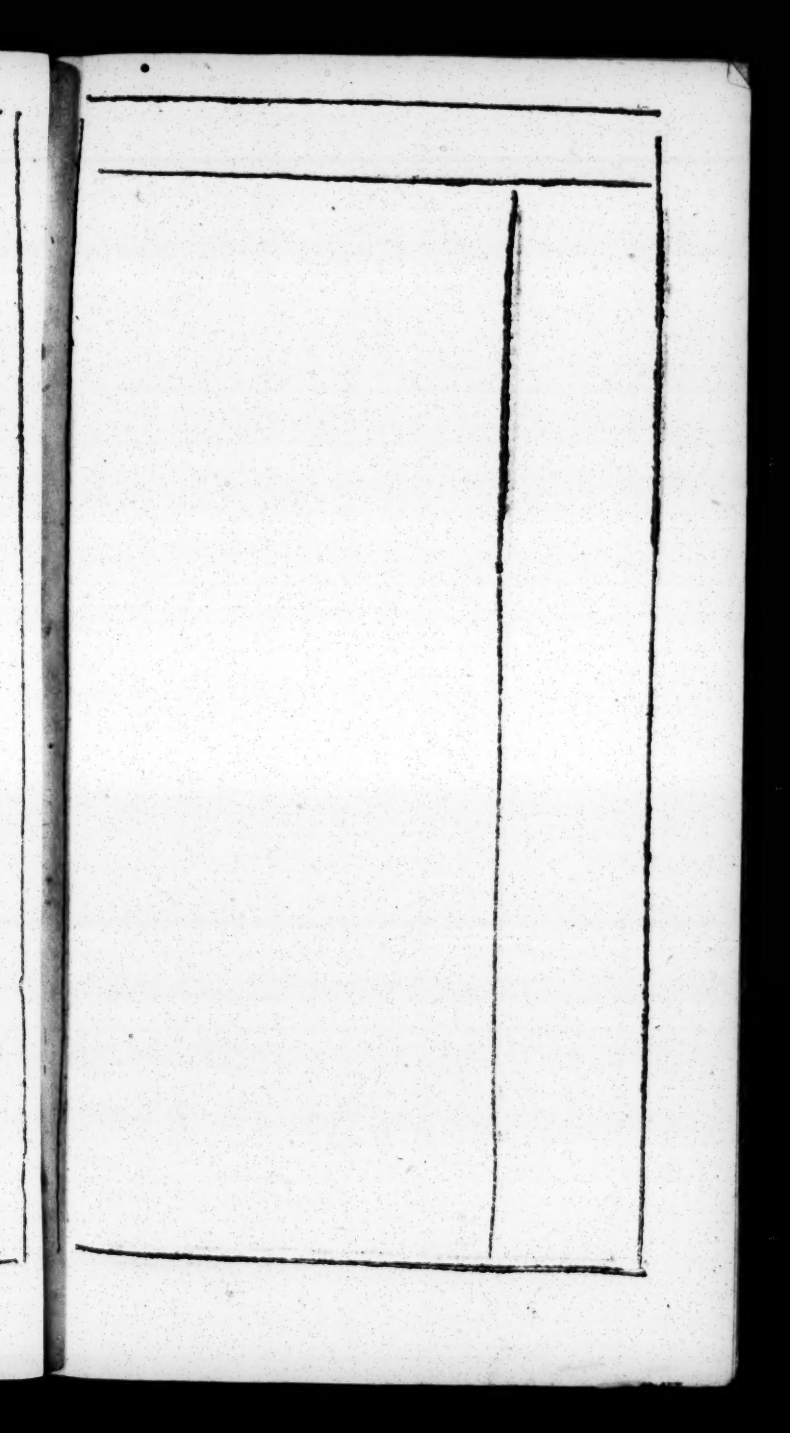
nuall prayer. p.226

A Prayer and Meditation of the faithfull Soule, touching the preſent afflictiõ of the Church. p.235

PSAL. 50. Verſ. 15.

A Sermon touching Prayer in the time of Affliction. p.257

BRITISH MUSEUM
15
65
DEC



THE FIRST Booke of Afflictions, that are common to all men.

CHAP. I.

Man by nature is ſubiect to a great number of afflictions, and more ſenſible of paine then of pleaſure.

MAN by Nature is a dolourous creature, more ſenſible of paine then of pleaſure. For hardly doe wee feele the health of the whole body,

but a sore finger, or the tooth-ach makes vs impatient. One sole affliction amidst many a good successe, troubleth all our ioy, and changeth all our sweetnesse into bitternesse. Prosperity is like a long traile of Cannon which stops by the way for want of a peg. Therefore as the tongue beares it selfe towards the payning tooth: so wee speake oftner of a small affliction which befals vs, then of many of Gods blessings. Yea the pleasures doe incontinently distaste vs, and the greatest delight hath some graines of sorrow, and a tune of sighing; as the tickling of the armepits.

Notwithstanding, if all be

be well conſidered, we ſhall finde that the euils of this life doe farre ſurpaſſe the goods, both in number and greatneſſe. Then are wee not to maruell, if mans life that is more ſenſible of euils then of good, and that hath more euils then goods, yea and which changeth his good into euill by the indiſpoſition of his minde, is full of bitterneſſe. For Gods bleſſings falling in the lappe of a man deſtituted of Gods Spirit, doe rot, becauſe his heart is alwayes corrupted; and proſperity ill guided, is more hurtfull then affliction. In a word, man hath a ſoule that kils his body, like vnto a ſword that cuts his ſcabberd, and that tor-

ments himselfe, and cuts to himselfe many a troublesome businesse.

Vnto all these euils the Word of God propoundeth some remedies, and giues wholesome counsels; which if wee follow, wee shall not onely not make worse the euils that befall vs, but wee shall lighten them, yea wee shall make them profitable and wholesome.

Now seeing there are two sorts of Afflictions, whereof some doe happen indifferently to all men, as sickneſſe, losse of parents, losse of goods; but the others are proper vnto the children of God; wee will beginne with the first sort of them.

CHAP.

Chap. II.

Counſels and conſolations againſt thoſe euils that befall indifferently all men; And firſt, againſt corporall maladies and infirmities.

IN euils common to all men, the man fearing God, behaues not himſelfe after the common faſhion, but gouernes himſelfe otherwiſe then other men; for worldly men impute the euils to chance, and complaine of miſchiefe, or murmure againſt God; or if the force of their anguiſh doe draw from them ſome words of repentance, or ſome prayers ſuggeſted by

neceſſity, ſo ſoone as the euill is paſt, they returne to their naturall diſpoſition; like to hogges that neuer looke towards heauen, but when they are caſt to ground and ouerturned; which if they be let goe, returne preſently their ſnowts towards the earth.

The ſame Afflictions happening to the faithfull, doe produce other effects. For example, If he be ſicke, he will take this Affliction not as common by chance, or onely by naturall cauſes, but as ſent from the hand of his heauenly Father; & acknowledging that it is God that ſtrikes, hee will turne himſelfe towards him that hath ſtrucken him, and will ſay with *Dauid*, [a] *I*

a *Pſal.* 39.9

was

was dumbe, I opened not my mouth, becauſe thou diddeſt. For as the patient that is let bloud, if hee ſtirre his arme, hinders that the bloud-letting doe him any good: ſo wee hinder that the afflictions bee wholeſome vnto vs, by mouing our ſelues with impatience. Rather the Chriſtian will examine his conſcience to know and acknowledge the cauſes, wherefore God afflicts him, to the end he may glorifie God by his humiliation: He will acknowledge that hauing abuſed his health, hee deſerues to be ſicke; and thereupon hee will in his bed paſſe ouer his life paſt, and examine his actions, and will re-

member the graces of God which he hath abused. He will discharge his teares in the bosome of his Father, and will grieue, not for the euill he feeles, but for the euill hee hath done; and will lament his sinnes with teares of repentance. So soone as he feeles himselfe strucken and compelled to be bedrid, in putting off his clothes, he will dispose himselfe as if he did cast off his body, and well put himselfe to bed, as ready to be put in his graue, saying in himselfe, Should this well be the houre of my deliuerance?

And if he be troubled with grieuous paines, to comfort himselfe, he will represent to himselfe those sorrowes

ſorrowes infinitly greater, that Chriſt Ieſus hath carried for vs, and thoſe infinite torments, from which he hath redeemed vs. He will meditate on the ſweetneſſe and aſſurance of the promiſes of the Goſpell, and will comfort himſelfe, becauſe his peace is made with God; and will apprehend the excellency of eternall ſaluation, wherewith the corporall ſorrowes of a few dayes are not to be compared, but are as a bitter pill at the beginning of an euerlaſting feaſt. It will be good alſo to repreſent to himſelfe, ſo many holy ſoules, that either from bed, or from the fiers and Martyrdome, are gone to the Kingdome of heauen;

which being arriued at the hauen, continually receiue into their number other ſoules, beaten with the ſtorme, and toſſed by the tempeſt of this world.

And if thoſe that are about the ſicke, doe weepe, iudging ill of his malady, he will chide them, and tell them, that their ſorrow is iniurious to Chriſt, as if they did preſume that it were a loſſe to goe to him. He will tell them that which Ieſus Chriſt told his Diſciples, [b] *If ye loued me, yee would reioyce, becauſe I goe vnto my Father.*

[b] *Iob.* 14. 28.

And if he recouers his health, he will receiue it as a gift which God beſtowes on him, to imploy it to his ſeruice more diligently then

then heretofore; and will ſay, God giues me time to prepare my ſelfe to goe to him; remembring Saint *Peters* wiues mother, [c] who being healed of her feuer, miniſtred vnto our Lord Ieſus. He will remember alſo thoſe words that Chriſt vttered to the patient, whom he had healed; [d] *Behold, thou art made whole; ſinne no more, leſt a worſe thing come vnto thee.*

[c] *Mar.* 1. 31.

[d] *Ioh.* 5. 14.

And ſeeing that ſickneſſe are perſonall ſummonings, wherby God warnes vs to make vs alwayes ready; euery one fearing God, whom God hath rayſed vp from ſome great ſickneſſe, and ſet on foote, will make that this ſickneſſe be a preparation vnto the laſt.

Hauing

Hauing beene at deaths dore, he will hereafter be familiar with it, and will ſtudy to liue how he muſt die, being cloyed with dayes, but yet more with offending God. O when ſhall we be in that place where we ſhall be no more toyled with vnſatiable deſires! where the loue of God ſhall poſſeſſe all our deſires, and where we ſhall heare no more Gods Name blaſphemed! Who doubts but that many of the faithfull, hauing had in their ſickneſſe their hearts inflamed with theſe holy deſires, haue not beene ſorry to ſee themſelues recouered of their health? and hauing had as it were the prize in their hand, to ſee them-

themſelues againe put to the Combate, and againe to liue in the Kingdome of Satan?

Such are the thoughts and words of the man fearing God, afflicted with ſickneſſe, which are worth a thouſand times more then the merry words at banquets. For it is not at banquets, but in ſickneſſe, that men ſpeake of God, and of the vanity of this life, and of the hope of ſaluation. Therefore according to *Salomons* iudgement, *It* [c] *is better to goe to the houſe of mourning, then to the houſe of feaſting: for that is the end of all men, and the liuing will lay it to his heart.* *Naaman* had neuer ſought for the Prophet

[c] *Eccleſ.* 7.2.

phet *Elisha*, if hee had not be attainted with leprosie. Corporall diseases made sicke persons goe to Iesus; who with cure of their bodies, receiued also the cure of their soules.

And if God giue to the faithfull a languishing and noisome body, he will acknowledge that God tels him couertly, I will not that this life please thee; for we goe the more willingly out of a house that sinkes, and where it raines rhumes, and where the foundations are shaken by the gowt, and where the windowes are dimmed by the weakenesse of the sight. It is a wholesome thing for the soule to serue the body as an ordinary Informer.

It

It is a beautifull and seemly thing to finish ones life before death; liuing daily, as if one did already touch the end of his race; like to a ship prouided of all necessary furniture, that stayes but for the winde; or a prisoner detained in the hole of a prison, who beholding the light thorow the cranies, expects with great desire the houre of deliuerance.

Chap. III.

Counsels and Comforts against pouerty and the losse of goods.

THe loue of the goods of this world, is an euill deepely rooted in the heart

heart of man. It is that which makes a man hazzard his life, to gaine a little money, as one that would cast downe headlong his body, to saue his clothes. This is the vice, which makes a man more couetous of gold and siluer, euen then when his age warnes him that he hath no more neede of it; yea which makes him bemoane the money which shall be spent at his funerals. It is this vice that makes a man serue his riches, in stead that they should serue him and make vse of them, and bee possessed by those goods, in lieu that he should possesse them. It is this that hinders almes-deeds, and quencheth Christian charity.

charity. For as that Land where are Mines of gold and ſiluer, is ordinarily barren, and thoſe mines are a haunt of deuils; ſo he that is tyed to his gold or ſiluer, becomes barren in good workes, and his heart becomes the habitation of the euill ſpirit. And if the ccuetous man doe any good, it is after his death; for he is like to a cheſt ſo well ſhut vp, that none can get any thing out of it, till it be broken vp; and then his money that was priſoner and kept vniuſtly, is ſet at liberty.

They that are poſſeſt with this vice, finde pouerty vntolerable: and if they happen to leeſe their goods, they reiect all comfort.

fort. But the man fearing God; who by the contempt of goods hath learned to imitate pouerty in the midst of his plenty, and to possesse the things of the world, as not possessing them; when God takes away his goods, hee doth not onely not murmure, but he findes gaine in this losse, and profit in this triall, and many wholsome instructions.

First, not to finde his condition miserable, he will set before his eyes Christ Iesus, [f] who though hee was rich, yet for our sakes he became poore, and had not where to lay his head; sanctifying pouerty in his person, and honouring it by his example; and the example

[f] 2. Cor. 8. 9

example of the Apoſtle Saint *Paul*, that excellent inſtrument of Gods Spirit, who got his liuing with the labour of his hands; and the example of the other Apoſtles, whom Ieſus Chriſt ſent to preach the Goſpell without money and without prouiſion; hauing told them euen at his firſt preaching, that g Bleſſed are the poore, yea the poore whom Saint *Iames* ſayes h are rich in Faith.

g *Matth.* 5.

h *Iam.* 2. 5.

Now GOD hauing brought to pouerty thoſe whom he loues, will haue them take pouerty for a ſpirituall diet, and an exerciſe of Chriſtian abſtinence; whereby it pleaſeth God to diſcharge them of earthly

earthly cares ; or abate their pride and vanity, or to make them fitter to carry the Crosse after Christ Iesus, or oblige them to worke ; or to lift vp their hearts towards other goods, the purchase whereof is certaine, the possession firme, and the price incomprehensible; that they may labour for goods that cannot bee taken away, which follow the faithfull in exile, enter with them in prison, and which none can depriue him of, euen when he is depriued of this body.

The faithfull will also acknowledge, that God by pouerty withdrawes him from lewdnesse, keepes him aloofe from tentations, and

and reduceth him to ſobriety; God handling him, as when he ſends the gowt to the feet and hands of that perſon that charged his fingers with diamonds, and carried his too ſpruce ſhooes, to reduce him perforce to plaineneſſe. Hee will therefore ſay in himſelfe, God knowes what is profitable for mee; hee knowes that if I were rich, I ſhould waxe inſolent; hauing much to diſtribute, I ſhould haue a greater account to make him. As he propoſeth to the rich the Crowne of Chriſtian charity, ſo hee layes vp for me a Crowne of patience.

[i] *The Lord gaue, and the Lord hath taken away, bleſſed be the Name of the Lord.*

[i] *Iob* 1. 21.

Surely

Surely whosoeuer hath the feare of God, will finde in it an inestimable treasure and riches, which lift vp pouerty farre aboue all plenty; therefore will hee say with *Dauid*, [k] *A little that a righteous man hath, is better thē the riches of many wicked.* The Apostle Saint *Paul* saying, that, [l] *Godlinesse with contentment is great gaine*, produceth that solid contentment, and the true riches of the feare of God; and esteemes that he who feares God, although he haue but a little money, hath not a bad portion. For he that hath true godlinesse, acknowledging that he is a traueller and stranger on earth, will not care in what attire he passeth his way,

[k] *Psal.* 37. 16.

[l] 1. *Tim.* 6. 6.

way, ſo that he arriue to the Kingdome of Heauen; where *Lazarus* is in the boſome of *Abraham*; the poore with the rich: becauſe this rich one was of the number of the poore and humble in ſpirit, and this poore one was rich in God; who is no reſpecter of perſons, and who teacheth vs, that contentment comes not from plenty, but from his bleſſing. For [m] *man liues not by bread alone, but by euery word that proceedeth out of the mouth of God.*

[m] *Matth.* 4. 4.

He will therefore ſay ſecretly to himſelfe, I haue but a body to nouriſh and clothe; a little earth ſufficeth to nouriſh a man in his life, and yet leſſe to couer him

him after his death. A little money ſuffiſeth to liue honeſtly, and yet leſſe money to die happily. Of ſo many ſheetes whereof the coffers of the rich are full, one alone will ſuffiſe to wrap him in after his death. For naked came wee into the world, and naked ſhall we goe out, and ſhall carry nothing of all thoſe our goods, but that which wee haue giuen to the poore; [n] *For hee that hath pitty vpon the poore, hee lendeth vnto the Lord.*

[n] *Prou.* 19. 17.

Which nature it ſelfe teacheth vs. For what care wee whether wee drinke of a great or ſmall brooke, ſo wee bee ſatisfied? or whether wee take out of a great or ſmall ſiluer plate,

plate, so we be nourished.

Whosoeuer weighs well these things, will confesse that the misery of poore folkes consists not in that they are poore, but in that they enuy the rich, and cannot frame themselues vnto pouerty. For wee haue that euill, that in matter of vertues, we compare our selues with those whom wee thinke are our inferiours, and thereby become presumptuous; but in matter of riches, wee compare our selues with those that surpasse vs, and thereby wee become enuious. Wee finde occasion of pride in other mens vices, and occasion of fretfulnesse by other mens riches: in stead that wee

ſhould looke at thoſe that are more vertuous then vs, to imitate them; and at thoſe that are poorer then vs, to giue God thankes. So that in matter of prudence and good vnderſtanding, euery one thinkes himſelfe well enough portioned, but in matter of money, euery one is diſcontented, and would willingly controll the portions which God hath made; not conſidering that riches are glewie and a dangerous ſnare, and a place where Satan ſpreads his nets, and thornes that often choke the good ſeed of Gods Word. ° *They that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtfull luſts, which drowne*

° 1. *Tim.* 6. 9.

drowne men in destruction and perdition. So that whosoeuer subdueth his iudgement to the rules of Gods Word, in stead of enuying the rich, will giue God thankes for his pouerty. For as a Free-man who is simply clothed, will neuer enuy Lackeyes, though couered with imbrodered clothes, and with magnificent Liueries, because that euen that magnificence is a marke of their bondage: Euen so a man fearing God, brought to a pettie condition, will neuer repine at the riches of worldly men, because that by the same riches Satan keepes them in slauery, intangles them in his snares, and trailes them by their couetousnes.

It pleaſeth God to deale thus with his children, to ſtint them, and to keepe them ſhort, while the wicked liue in plenty; doing that, which fathers carefull of the health of their children doe. Euen as in a great houſe it often happeneth, that the ſeruants are drunken and make good cheere, while the father of the family diets his ſonne, to preuent a ſickneſſe.

We haue another euill; that often we call that pouerty, which many excellent ſeruants of God would eſteeme plenty. Such a one thinkes himſelfe poore, that hath more money then all the Apoſtles together had, whereof the pooreſt thought himſelfe rich; for

for we measure our riches with the ell of our couetousnesse, which hath no end; whereas wee should measure them with the ell of Nature, which is short, and contents it selfe with little. And againe, euen of that which nature requires, godlinesse pares off sometimes something, when it pleaseth God to reduce his children to passe without many things which are esteemed necessary, to accustome them to passe the easier without superfluous things.

Wherefore let vs follow the Apostles counsell, saying, P *Let your conuersation be without couetousnesse, and be content with such things as ye haue; for he hath*

P *Heb.13.5*

ſaid, I will neuer leaue thee, nor forſake thee. Leſt after a couetous toile and full of euill care, it be ſaid vnto vs, as it was ſaid to that heaper of goods: ¶ *Thou foole, this night thy ſoule ſhall be required of thee, then whoſe ſhall thoſe things be which thou haſt prouided?* That man ſpake of inlarging his barnes, but he ſhould rather haue inlarged his charity, and ſtreighted his couetouſneſſe. For as the right way to appeaſe the thirſt of him that hath the ague, is not to let him drinke as much as he will, but to diminiſh the inward heat by bloudletting; ſo the meanes to aſſwage the thirſt of a couetous man, is not in giuing him

¶ Luk. 12. 20.

him ſtore of wealth, but in diminiſhing his couetouſneſſe. Witneſſe *Zacheus*, who before his conuerſion, thought himſelfe poore, and all his endeuour was to hoord vp. But the very day of his conuerſion hee began to thinke himſelfe rich, though by his liberality towards the poore, and his fourefould reſtitution of all that he had got by circumuention, his goods were diminiſhed more then the halfe.

Euery man thus diſpoſed, will [r] *take ioyfully the ſpoyling of his goods, knowing in himſelfe, that he hath in heauen a better and an enduring ſubſtance: And* [ſ] *will eſteeme the reproch of Chriſt greater riches, then the treaſures*

[r] *Heb.* 10. 34.

[ſ] *Heb.* 11. 26.

ſures in Egypt. Committing his earthly cares vnto Gods prouidence, hee will ſay with the Apoſtle,[t] *Hee that ſpared not his owne Sonne, but deliuered him vp for vs all, how ſhall not hee with him alſo freely giue vs all things?* Hee that giues vnto our ſoules the bread of life, will he deny the materiall bread to our bodies? Hee that will clothe our ſoules with that heauenly light wherewith he clothes the Angels, will hee deny to our bodies that clothing which hee hath liberally beſtowed on beaſts?[u] *Seeke firſt the Kingdome of God and his righteouſneſſe, and all theſe things ſhall be added vnto you.*

[t] *Rom. 8. 32.*

[u] *Matth. 6. 33.*

CHAP.

CHAP. IV.

Counſels and comforts touching the loſſe of our friends.

IN our domeſtical woũds God requires not of vs that wee ſhould be inſenſible, for godlineſſe ouerturnes not Nature. Notwithſtanding, if God takes from a man that feares him, any one of his neereſt and deareſt friends, or frõ the husband, his wife, or his children, [x] *he will not ſorrow as they that haue no hope*; nor as thoſe which haue obſtinate teares, and and an ambitious mourning; or as they which would willingly conteſt againſt God. Surely hee

[x] 1. *Theſ.* 4. 13.

will not be without naturall compaſſion, ſeeing that Ieſus Chriſt himſelfe, intending to raiſe *Lazarus*, omitted not to weepe ouer him: But hauing ſatisfied nature and decency, hee will giue place to reaſon, and yet more to the feare of God. Which teacheth vs, not to reſiſt Gods ordinance, and to conforme our ſelues to his will, which is iuſt and vnauoidable; Propounding vnto vs the example of *Iob*, who after the loſſe of all his children in one day, did not murmure againſt God, but did glorifie him by his humiliation. And the example of *Dauid*, who during the ſickneſſe of his ſonne, did weepe bitterly: but

but after that God had disposed of him, tooke courage and comforted himselfe in God. We shall goe to our friends, but they shall returne no more to vs; they are not lost, but they are sent before vs, yea I say, that though we could restore them to life by our teares, yet ought wee not to trouble their rest; and to content our desires, cast them againe into those euils, from the which God hath deliuered them. Is it not a great deale better wee should prepare our selues to follow them, then to consume our selues in lamenting them? Is it not better wee should diuert our heauinesse by feare and an holy care, then to make

our

our wounds the worse, by putting our hands alwayes on them? And thinke rather on the good things to come that are certaine, and of an infinite value, then on the euils past, which are petty in comparison of them, and without remedy?

It will be good also for a man to say in himselfe, God hath taken away a person whom I loued singularly, that I may hereafter transferre my thought to him alone, and that hee alone from henceforth possesse all my loue. I cleaued too much to the earth by this roote; which God hath cut off, that my desires be not more fastened to the earth, and that there where

where my treaſure is, there my heart and affection be alſo. God hath honoured vs with an holy Prieſthood: let vs not make our ſelues vncleane by the dead, in weeping more for them then for our ſinnes; and lamenting more our domeſticall afflictions then the breach of *Ioſeph*. Wherefore ſhould we, hauing ſeene any of our neereſt friends die with alacrity, and full aſſurance of his ſaluation, lament them with exceſſe, and notwithſtanding, behold with drie eyes, and with an vnmouable ſpirit the affliction of the Church, and the blood of the faithfull ſpilt, with blaſphemy of the enemies, and the reproch of the

the doctrine of the Gospell? Such teares are cruell against the Church, and iniurious towards God, whom if we loue, the outrage done to his glory, ought to touch vs a great deale more then our owne discommodity.

Chap. V.

Generall Counsels and comforts against all sorts of Afflictions.

TO abridge this matter, and not to particularize any more of all sorts of Afflictions, that we may apply to euery one apart their remedies, I say in generall, that the faithfull, in all his Afflictions, will finde

finde wherewith to profit; for God by Afflictions will humble our pride, ſtirre vp our drowzines, inflame our prayers, try our faith, exerciſe our patience, and make vs to experiment his helpe in our needs; that as the Apoſtle ſaith, y *Tribulation worketh patience, patience experience, and experience hope, which maketh not aſhamed.* Wee ſhall finde by experience, that as the cheriſhing and flatteries of our friends are not ſo profitable to vs, as the reproches and blames of our enemies; ſo it is a great deale better for vs to be chaſtened by the hand of God, then to be flattered by the hand of the deuill.

y Rom. 5.

It

It was in Affliction, that the conscience of *Iosephs* brethren was awaked, and that they said one to another; [z] *Wee are very guilty concerning our brother, in that wee saw the anguish of his soule, when hee besought vs, and wee would not heare. Therefore is this distresse come vpon vs.* It was in the fulnes of his Affliction, that the King *Manasses* [a] did turne himselfe to God, and that God receiued him into fauour. *Dauid* makes this confession to God, *Before* [b] *I was afflicted, I went astray: but now I haue kept thy Word.* Experience makes vs know, that the prayers which languish in prosperity, doe waxe hot by aduersity.

[z] Gen. 42. 21.

[a] 2. Chron. 33. 12.

[b] Psal. 119. 67.

Then

Thē griefe formes in an instant the tongues, the most slowest, to an holy eloquence, which breathes forth most feruent prayers, drawne out by anguish. We are beholding to *Saul* and *Absalom* for the Psalmes of *Dauid*, and the holy Songs of that royall Harpe, the tune whereof doth as yet to this day pacifie the troubled consciences, and chaseth away the euill spirit.

All these considerations will make the faithfull, not onely not to sinke vnder the burthen of Afflictions, but also to reape some profit by them; and when he shall haue looked them neere in the face, he will finde them to bee weake

againſt the man that hath in his hand the Buckler of faith, and the Sword of the Spirit, which is the Word of God; who not fearing death, yea hoping for death, deſpiſeth the more eaſily the commodities of this life; for with the eyes of faith he pierceth this hideous maſque, and vnder the appearance of death, eſpies a preſent of eternall life. Hee beholds Chriſt Ieſus the Authour and finiſher of our faith marching before vs, and making plaine the way of death, and by his death aboliſhing the curſe of ours. Of two bands which keepe his ſoule faſtened to his body, whereof the one is naturall, and the other voluntary;

voluntary; he hath already broke the voluntary, and vntied his affection frō this earthly life, before God cut the naturall band by death. Death is no newes to him, because that his life hath bin a continuall mortification. [c] *His soule longeth, and his heart crieth out for the liuing God.* [d] Hee saith with *Dauid*, *When shall I come and appeare before God?*

[c] *Psal.* 89.

[d] *Psal.* 42.

In a word, all kinde of Afflictions change their nature, when they befall the man endued with Gods Spirit; for [e] *all things worke together for good to them that loue God, to them who are the called according to his purpose.*

[e] *Rom.* 8.

Therefore the consola-

tions.

tions which humane wisdome propoundeth against euils, are weake, in comparison of those that are ministred to vs by the Word of God: for Philosophy drawes her consolations from necessity, telling vs, that in vaine wee torment our selues about euils that cannot be remedied. But euen that that they are without remedy, is that which troubleth vs most, and is the greater part of the euill. Shee teacheth vs that our euils are bitter enough of their own nature, without making them more bitter by impatience. In vaine doth man open his arme against the current; and it is some comfort to follow nature, and

in

in a generall ruine to inwrap himselfe in the multitude. But great euils are not cured by blowing vpon them: and words cunningly set forth with arte, may serue to tickle the wound, but not to bring any remedy to it; the vnauoidable necessity of euils serues rather to harden the courage, then to comfort the heart, or to giue peace to the conscience. The right comforts are not those which onely frame vs to patience, but those which settle ioy in the heart, and which teach vs to reckon Afflictions amongst Gods gifts, and to finde matter of thankesgiuing in our chastisements.

These

These counsels and comforts may easily bee put in practice by him, in whom Gods feare hath mortified those burning desires, and planted in his heart a hatred of vice. For as a sound man, and that hath the noble parts of the body well composed, will easily indure labour, and will quietly sleepe vpon straw; euen so the man that hath a conscience sound, and purged of ambition, enuy, hatred, and incontinencie, which are indispositions and maladies of the soule, will finde Afflictions light, and will, vnder this burthen, runne on his race with alacritie: But hee whom ambition puffes vp, pleasure corrupts, whom

whom enuy hath dried vp, whom couetouſneſſe hath bowed towards the earth, will fall vnder the burthen, and will feele himſelfe ouer-whelmed with Affliction. He who aſpiring to high things, is rolled downe from his high hopes, will bite off the bit with choller, and impatiently beare pouerty. But hee who hoped for nothing, nor pretended any thing on earth, as he deſired not to gaine much, ſo will hee not mourne with exceſſe for that hee hath loſt. For though the euils whereunto our nature is ſubiect, or which God ſends vs, or which men doe vnto vs, are great, and in great number; are notwithſtanding

ding a great deale more tolerable, then those which a man doth to himselfe by burning hatred and enuie, by vniust quarrels, by rash ambition, by disordered desires, by an enuious fretfulnesse, and by an impatient precipitation; for as those vlcers that came of themselues, are a great deale worser then wounds and hurts, because the euill is inward, and the complexion or constitution of the body helpes: So those euils which a man doth to himselfe by his vices, are more dangerous, and more obstinate against remedies, then those afflictiõs which men inflict on vs, or which God sends vs; because they are euils which we entertaine

tertaine expreſſely, and which are aided by nature; and which hauing weakened vs, and ſoftened our courage, make vs weake to beare afflictions, and vncapable to profit by Gods chaſtiſements. Thinke not that hee can beare thoſe euils which his enemies doe to him, that is an enemy to himſelfe; or that a man that loues his riches more then God, can patiently indure that God take from him his riches.

THE SECOND Booke, of afflictions proper vnto the children of God.

CHAP. I.

The difference between those afflictions that are common to all men, and those that are proper vnto the children of God.

ALL those afflictions which we haue spoken of heeretofore, are afflictions that befall indifferently to all men, as well good as bad: Sauing that God is accustomed to visit oftener his

his children with his rods, and keepe them in a continuall exercise of humility, because hee is carefull of their saluation. Doing as a father, who for the selfesame fault committed by his sonne, and by his seruant, will chastise his sonne, and will leaue his seruant vnpunished. But in this second Treatise we will onely speake of afflictions that are proper to the children of God, and which befall them for the profession of the Gospell.

There is great difference betwixt these two sorts of afflictions. For those happen to vs, as to men weake, or as to sinners; but these, as to Christians, and for Gods cause. Those are an

exercise of patience, these ouer and aboue, are matter of glory. Those are chastisements which God sends; these are ouer and besides scarfes of our warfare, honourable markes, conformities with the eternall Sonne of God. Wherefore the Apostle, very well exercised in this warre, placeth these afflictions amongst the free gifts of our God, saying, [a] *For vnto you it is giuen, in the behalfe of Christ, not onely to beleeue on him, but also to suffer for his sake.* Wherefore we seeke comfort against those other afflictions, but these are euen a comfort to a Christian; because hee receiues them as testimonies of his heauenly calling, & makes this

[a] *Phil.* 1. 29

this concluſion in himſelfe, that ſeeing God faſhions him to the ſufferings of his Sonne, hee will alſo faſhion him vnto his glory, and that God leades him to the ſame end, by the ſame way.

To beare theſe afflictions, is to charge vpon himſelfe the Croſſe of Chriſt, and march after him. For although the man fearing God, beares wiſely theſe other afflictions, and profits by them, notwithſtanding the holy Scripture doth not honour them with this honourable title of the Croſſe of Chriſt. So *Simon*, a man of Cyrene, bearing the Croſſe of Chriſt Ieſus after him, was the image of a Chriſtian. But the two theeues that were nailed to

their owne Crosse, bare the punishmẽts of their crimes: one of the which was conuerted to Christ Iesus, in the extremity of his paines, to the end that those whom God causeth not to beare the Crosse of Christ, and exempts from persecution for the Gospell, may learne by this example to profit in their owne afflictions, and so to beare their owne crosse, that it may serue to conuert them to Christ. But here we speake onely of afflictions which are proper to the faithfull, and which alone may bee tearmed the Crosse of Christ.

CHAP.

Chap. II.

The Scripture doth prepare vs to afflictions, and hath this condition annexed to the profession of the Gospell.

THe Apostles S. *Paul* and *Barnabas* visiting the Churches, [b] *doe exhort them to continue in the faith, and that wee must, through much tribulation, enter into the Kingdome of God.* And the Apostle Saint *Paul* elsewhere saith, [c] *that all that will liue godly in Christ Iesus, shall suffer persecution.* Since God hath said that he would put enmity between the seed of the woman, and that of the Serpent, the Church hath al-

[b] *Act.* 14 22.

[c] 2. *Tim.* 3. 12.

wayes been perfited. Her sufferings haue begun in *Abel*, and will finish at the Day of Iudgement. As soone as God limited his Couenant to the Family of *Abraham*, of two children that hee had, hee that was borne after the flesh, did hate him that was borne after the Spirit. *Iacob* and *Esau* representing two contrary Nations, struggled together in the belly, and their quarrell began before their life. Wherefore the Church makes her complaint, [d] that shee hath beene often afflicted from her youth. Now therefore that shee is come to her old age, can shee hope for any prosperity in this world, seeing that Satan hath not chan-

[d] *Psal.* 129.

changed his nature, and that the world waxeth worse and worse?

Through this way haue passed the Prophets and Apostles, & all that [e] cloud of faithfull witnesses, of whō the world was not worthy; wherof the Apostle speaketh. The Gospel propounds to vs nothing but ỹ Crosse; and the booke of the Reuelation is nothing else but an allegoricall tissue of the combates of the Church of God. He will not be offended at the tribulations of the Church, who will remember what Iesus Christ hath foretold vs, [f] *Ye shall weepe and lament, but the world shal reioyce.* True it is, that the persecutors shall haue their turne to weepe:

[e] *Heb.11.*

[f] *Iob.16.20*

but notwithstanding that sentence of the Apostle Saint *Peter* remaines alwayes firme, g *that iudgement must begin at the house of God.* So that in stead of maruelling to see vs afflicted and persecuted, wee should rather maruell if it happened otherwise. As a traueller to whom one hath said, Your way will be by a stony Country,& a ground full of bushes and briars, would iudge himselfe out of the way, if he found nothing else but faire medowes,and a smooth way.

g 1. *Pet.* 4. 17.

This multitude of examples is set before our eyes, not for to comfort vs by the multitude of companions in misery, which is the comfort of the wretched:

But

But that considering, that God hath dealt thus with those whom hee hath most loued, ye come not by reason of your afflictions to doubt of Gods loue: but contrariwise, that yee haue in that a proofe and euidence of the truth of your Religion, seeing that the true Religion alone can bee so much hated and contradicted by men, and that not without cause, for it alone impugnes the kingdome of Satan. [h] *If ye were of the world* (saith our Sauiour) *the world would loue his owne.*

[h] Joh. 1. 19.

Therefore whosoeuer hauing the knowledge of true Religion, deferres to apply himselfe to it, till it bee exempted from persecution,

on, puts off his conuersion for a huge long time, and expects that Satan be at agreement with God, and forging to himselfe a Iesus Christ without the Crosse, changeth, as much as in him lyeth, the nature of the Gospell. With that our Lord Iesus began his first Sermon, saying, [i] *Blessed are they that mourne*; lest that any one imbracing the profession of the Gospell, and promising to himselfe prosperity, finding himselfe deceiued in his calculation, should giue ouer this holy profession: like vnto him who hauing tasted of a tun of excellent good wine, intending to buy it, hauing heard of the price, hath no mind to it, vnwilling to bestow

[i] *Math. 5.*

ſtow ſo much. Or to that [k] builder in the Goſpell, who hauing ill calculated his expences, is diſcouraged, and leaues his building imperfect. For the Sonne of God will haue a man, before hee reſolue himſelfe to follow him, to know how much hee muſt ſpend, and that euery one make this reckoning by himſelfe, Muſt I put to it the halfe of my goods? I will put it willingly: if that doth not ſuffice, I will put to it all my goods; if that bee not enough, I will put alſo my honour and reputation. What, muſt I put my life alſo? I will expoſe it willingly; yea, had I many liues, I would couragiouſly leeſe them in ſo good a cauſe: for

[k] *Luk.* 14. 28.

for what doe wee not owe to Christ Iesus, seeing wee owe him our selues, and that he hath giuen himselfe to vs, and hath exposed his life for our saluation? Besides, we must forgoe these things with alacrity, esteeming that there is no gaine so profitable as this losse; and that it is a dishonor to possesse an honour wherein God is dishonored: incouraging one another, saying, as *Thomas* said to his fellow Disciples, [l] *Let vs also goe, that wee may dye with him.* In a word, Iesus Christ will haue vs put all to it, and serue him without excepting any thing, without compounding, or making any reseruation. [m] *No man hauing put his hand to the Plough,*

[l] *Ioh.11.16*

[m] *Luk.9.62.*

Plough, and looking backe, is fit for the Kingdome of heauen. Whosoeuer will goe out of this Sodom, must not looke backe from behind him towards the things lost, but hasten to saue himselfe in Gods Mountaine.

Not that Iesus Christ willes vs, that without necessity we runne headlong into dangers for his sake; but rather he willes vs, that when they [n] persecute vs in one City, wee fly into another. The faith of the faithfull holds the meane betweene faintnesse and rashnesse; it runnes not headlong against euils, without necessity; but it supports them constantly, when God calles vs to them: it is not faint-

[n] *Mat.* 10. 23.

faint-hearted and fearfull, but also it is not angry against her owne life. Then is it time to dye for Iesus Christ, when a man cannot saue his life but by disloyalty, and without abating something of that freenesse and liberty that we owe to Gods cause: in that case, the mã fearing God, ought to beleeue, that God will make vse of his blood, for the sealing of the doctrine of the Gospell: then must he, after the example of *Ioseph*, forgoe willingly his garment, to saue his conscience; and willingly strippe himselfe of this body, that he may saue his soule.

True it is, that God giues sometimes truce to his Church, and, as it were, a day

day of reſt, between two fits of a Feauer, that ſhee may breath a little, and leſt ſhe ſhould ſinke vnder the length of oppreſſion. But if this reſt be longer then ordinary, that ought to be taken as a good not looked for; during which time, he muſt liue ſo, as that this peace be a prentiſhip of perſecution, and that this reſt may ſerue to recouer ſtrength for the labour to come.

And if there bee any faithfull, whom God hath ſpared and exempted from perſecutions, you ſhall find, that God hath viſited him with other trials, and hath not left him without exerciſe. If hee hath not loſt his goods, hee hath poſſeſſed them,

them, as not possessing thē, and as being ready to leese them. If he hath not been banished for the Word of God, he hath liued at home as a stranger, and thinking incessantly to depart. If hee hath not suffered death for the Word of God, his life hath been a continuall mortification, according to the rules of Gods Word. If he hath not suffered the paines of Martyrdome, hee hath had the zeale and affection to it.

Chap. III.

Three causes for the which the Church of God is subiect to Afflictions.

THE causes for the which the Church is subiect

ſubiect to many afflictions, are to bee taken, 1. in part from the Wiſdome and Iuſtice of God: 2. in part from the nature of the world, and of the diuell: 3. in part from the nature of the Church, who hath need of this exerciſe.

The Wiſedome and Iuſtice of God ought to march firſt; for it is it which diſpenſeth with all other cauſes, and makes vſe of them according to his will. This Wiſedome and Iuſtice requires, that ſeeing the calling of a Chriſtian conſiſts in nothing elſe, then to follow Ieſus Chriſt, and all his felicity, to be made conformable vnto Chriſt Ieſus; that thoſe whom hee will make partakers of his Kingdome,

1. *Cauſe, the Wiſedome and Iuſtice of God.*

dome, partake with him in his sufferances. It is iust, and stands with reason, that they haue a part with him in his combates, that will haue a share with him in his victory: that hee that will carry hard by him the Crowne of glory, carry first after him the crowne of thornes: that he drinke first in that cup steeped in gall and vineger, before he drinke of the riuer of his pleasures. o *Ye shall bee with me at my table* (saith he:) *ye which haue continued with me in my tentations.* p *If we be dead with him, we shall also liue with him.*

o *Luk.* 22. 28, 30.

p 2. *Tim.* 2. 11.

And seeing that Iesus Christ is our Head, there is no reason that the condition of the members bee differing

fering from that of the Head, as Ieſus Chriſt ſaith, q *The ſeruant is not greater then the Lord; if they haue perſecuted me, they will alſo perſecute you; if they haue kept my ſaying, they will keepe yours alſo.* r *If they haue called the Maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold?* It is an vniuſt daintineſſe to deſire to attaine vnto ſaluation by another way, then by that, by the which Ieſus Chriſt hath paſſed; to wiſh to eate of the Lambe, without bitter herbes; and being aſhamed of his Croſſe, to deſire to haue part of his glory. And it ſeemes that Ieſus Chriſt, to goe to Ieruſalem, did ordinarily paſſe through Bethania,

q Iob. 15. 20

r Math. 10. 25.

thania, becauſe that in the holy tongue *Bethanie* ſignifies, *The houſe of grief*; & the word *Ieruſalem*, ſignifies as much as *the viſion of peace*; to the end that by his example wee make account to paſſe by afflictions, and thorow the valley of teares, before wee can ſee peace, and enter in the heauenly Ieruſalem.

Is it ſo great a matter? yea is it not a iuſt thing to ſpill ſome teares for him, who hath ſpilt his blood for vs? to expoſe our goods for him, who for vs hath expoſed his life? to dye for the teſtimony of him, who died for our ſaluation? *Let* [r] *vs goe forth vnto him without the Campe, bearing his reproches*; [t] *looking vnto Ieſus, the*

[r] *Heb.* 13. 13.

[t] *Heb.* 12. 2.

the Authour and finisher of our faith; who for the ioy that was set before him, endured the crosse, despising the shame, and is set downe at the right hand of the throne of God.

The second cause for the which the Church is subiect to afflictions, is *the nature of the world and of the deuill.* For the holy Scripture speakes to vs, of this world, as of a Countrey where the Church is a stranger. Euery man fearing God, is heere below like to a strange plant brought from a farre countrey, who hath much adoe to grow; but the wicked are like to nettles which grow without watering of them, because the earth is their

2 *Cause, the nature of the world and of the deuill.*

u *Ioh.*18. 36.

their owne mother. u *The Kingdome of Ieſus Chriſt is not of this world.* Now his Kingdome is the Church of God. Wherein Chriſtian Religion corrects Philoſophy, which ſaith, that a wiſe man is a Citizen of the whole world; but Gods Word teacheth that he is a ſtranger from the beginning of the world. *Cain* was a tiller of the ground, and faſtened to the earth; but *Abel*, a man fearing God, was a keeper of ſheep, which is a rolling occupation, and not tyed to one place. *Abraham* the Father of the faithfull, ſpake thus to the children of *Heth*: x *I am a ſtranger and ſoiourner with you*; and for all his poſſeſſion hee pur-

x *Gen.*23.4

purchaſed but a Sepulchre. For it is that which the faithfull can pretend and lay claime to on earth: Therefore the Iſraelites that were the onely people of God, were called *Hebrewes*, that is to ſay, *paſſengers and trauellers*, that in their name they might haue notice of their condition; and the Tabernacle was portatiue and ambulatorie vntill *Salomons* time; to ſhew that the Church hath no ſtay here on earth, vntill that the true Sonne of *Dauid* hath built her an aſſured houſe. Ieſus Chriſt himſelfe y *came vnto his owne, and his owne receiued him not*; and vnto him appertaineth that which is ſaid in the Pſalme;

y *Ioh.* 1. 11.

z Psal. 69. 8. z *I am become a stranger vnto my brethren, and an aliant vnto my mothers children.* The Church therefore as burgesse of heauen, being a stranger here on earth, we must not maruell if it findes no stay nor any firme rest; and, if passing thorow a strange Country, it meetes with thornes, with troublesome and dangerous wayes. Wherefore by this title of trauellers and strangers, God prepares his children to Affliction. Nay there is more, namely, that this strange Countrey, thorow the which wee haue to passe, is the Kingdome of Satan. For Iesus Christ calling the deuill a *the prince of this world*, cals by con-

a Ioh. 12. 31.

conſequence this world the Kingdome of the deuill. Now it were ill taking of one meaſures, as to imagine to ones ſelfe, that Gods children can long liue in peace in the Kingdom of Satan. And ſurely as often as the Scripture names vs the children of God, ſhee prepares vs couertly to perſecution: and who doubts but when Ieſus Chriſt will chaſe the deuill out of a Countrey by the preaching of the Goſpell, that the deuill doeth not what lies in him to reſiſt him? Wee may with good reaſon compare an eſtate where idolatry raignes, to a body poſſeſſed with an euill ſpirit. Euen as therefore when Ieſus Chriſt com-

manded an vncleane ſpirit to goe out of a body, the euill ſpirit did wreath and teare that body with all his power. So when Ieſus Chriſt, with the preaching of his Word, will driue away idolatry out of a Country, and diſpoſſeſſe the deuill of ſome corner of his Empire; this vncleane ſpirit teares the Country with ciuill wars, ſtirres vp troubles, excites ſcandals; to the end that if he cannot ouer-whelme the Church, hee may make at the leaſt the doctrine of ſaluation odious among the people, as cauſes of theſe confuſions.

The Spirit of God hath foretold vs this, where, at euery [b] opening of the Seales

[b] *Reuel. 6.*

Seales, wherewith the Booke was ſhut, which are as many manifeſtations of the doctrine of the Goſpell, there happen great earth-quakes, and men kill one another, and theſe troubles are followed with famine and mortality; for the deuill, who imitates Gods actions prepoſterouſly, and corrupts them in counterfetting them, ſeeing that the ſores and emerods, wherewith the Philiſtines were ſtrucken, were a cauſe that the Arke was ſent backe out of the Country, as a cauſe of all that euill, endeuours to follow this example, troubling and ſpoyling a Country, ſo ſoone as the Goſpell is entred into it,

that the princes and people prouoked, imputing these euils to the Gospell, may expell it out of their Country. Which was the cause, why[c] when Iesus Christ came into the Country of the Gergesenes; the deuils did cast headlong into the sea the herd of many Swine of that Country; to the end that the Gergesenes troubled with this losse, might beseech Iesus Christ, that he would depart out of their coasts; which withdrawing of Iesus Christ will happen vnto all those, that haue more affected their Swine and their temporall commodities, then the profitable presence of the Sonne of God.

[c] *Matth.* 8.

It

It is the selfesame spirit, that moued the Iewes, Rebels to Gods Word, to say vnto *Ieremy*, [d] *Since wee left off to burne Incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue wanted all things, and haue beene consumed by the sword and by the famine*; as if the seruice of the true God, were the cause of the publike calamity.

[d] *Ierem.* 44.10.

So the Infidels did impute vnto the Christian Religion, the plagues, barrennesse, and the publike disasters. If the Nyle had not couered their fields, if the Tyber had sweld ouer their wals, if the heauen did stop, if the earth was shaken, the inraged people required,

Tertull. Apol.

quired, that the Christians should be exposed to the Lyons of the Amphitheater, as sacrifices of expiation, for the saluation of the Common-weale.

The like hath not beene done to other Religions, though very much different among themselues. The Romans hauing conquered a Country, brought the gods of the Country prisoners, and led them in triumph. But a little after, they builded Temples to the very same captiue gods. By this meanes an hundred false religions liued together in peace, euen in one City. Against the sole Christian Religion, the whole world hath beene stirred vp, because It alone beats

beats downe the Empire of the deuill. Many lies may concurre together, but neuer can vntruth agree with truth.

So yet euen to this day wee see at Rome whole streetes of Iewes, who hold that Iesus Christ was a seducer, and liue in peace vnder the shade of the Papall seat, and vnder the protection of him, who stileth himselfe the Vicar of Iesus Christ. The Mahumetans liue also there without danger. There are but those that are of the true Religion, that are not permitted. If any one saith, that the people ought to read the holy Scripture, and vnderstand himselfe speaking to God; or if any one saith,

that there is no other purgation of our sinnes, then the blood of the Sonne of God; nor no other sacrifice of Redemption then his death. If any one saith, that we must not pray vnto the dead, nor adore Images, and that to adore Iesus Christ, wee must lift vp our hearts towards heauen, where hee sits at the right hand of God; and we must not beleeue that God can be made by men; such a man must not be permitted to liue; against such a one all cruelty is too gentle, and all torments are light. Which is an euident marke of the truth of our Religion, seeing it is most odious to the world, where nothing pleaseth it but

but that which displeaseth God; and that the Pope of Rome suffering at the feete of his Throne the sworne enemies of Iesus Christ, cannot tolerate our Religion.

3. *Cause, the nature of the Church.*

The third Cause of the Afflictions of the Church, is *the nature of the Church it selfe*, and the vices that creepe in by peace and prosperity. For euen as the sweet showres causing the corne to grow, causeth also therewith many bad weeds to spring vp; and as the Sunne at the Spring with many faire flowers causeth many sorts of vermine. So peace restored to the Church after persecution, hauing restored vnto vs the preaching of the Word,

Word, hath also brought many vices.

After the Massacres which haue diminished vs, and the banishments which haue scattered vs, God had reestablished vs by an excellent deliuerance; and wee were a miraculous example of Gods fauour before the eyes of forraine nations, who were rauished in admiration to see, that at the view of a Court, and in the grand Cities of this Kingdome, where our bloud hath beene so often spilt, the Church was set vp againe with luster, and the Gospell preached with such liberty; They said that which is said in the Psalme: *Surely the Lord hath don great things for thẽ.*

* Psal. 126.

But

But wee hauing nothing wanting to vs, haue beene wanting to our ſelues, and haue not well acknowledged the time of our viſitation. For few haue had care to raiſe vp the ruins of the Houſe of God, but euery one hath beene ready enough to repaire his owne; and addict himſelfe to gather goods, in ſtead of making prouiſion of good workes. Couetouſneſſe and inſolencie are increaſed, but godlineſſe is diminiſhed. The quarrels haue beene kindled, and zeale waxe cold. The apparell haue beene ſumptuous, and the almſedeeds ſparing. Wee haue bin impatient in our owne iniuries, but little ſenſible of

of the iniuries againſt Gods honour. In lieu of incouraging mutually one another in the worke of the Lord, wee haue beene enuious one againſt another. And though the ſouldiers made difficulty to teare our Sauiours coat, wee haue made no conſcience to teare his body. By this meanes, beſides the hatred that our enemies bore vs already, wee haue opened our owne ſides to our ſelues, and wakened the hopes of thoſe that hate vs. In ſtead of drawing vnto vs the ignorant by our good life, wee haue driuen away the domeſticall, and offended the weake by our euill conuerſation.

The

That generous Nobility, who in the time of our fathers did burne with zeale, and was the ſtay and ornament of Gods Church; whoſe vertue ſupports as yet our vices; which was ſober, honeſt, and couragious, eſteeming that to loſe for Ieſus Chriſt was a great gaine; ſo liberall of her bloud, ſo ſparing of Gods glory; hath left a poſterity, who for the moſt part is not hot, but to pleaſure; not couragious, but for quarrels; but remiſſe and weake againſt vices; full of an arrogant ignorance, ready to ſell their brethren for a little money, and to turne their backe to God for a morſell of bread.

The

The haunting of our Aduersaries hath corrupted our manners, and wee were scarce distinguished from them, but by the difference of profession; As if Satan had plucked vp in the night the bounds that separated vs; or as if wee were come forth out of persecutions to re-enter into vices.

The reprehensions of faithfull Ministers haue bin ill taken, and some haue beene incensed against them; as if a deformed person brake the looking glasse, in the which it hath seene her deformity. And the Word of God hath not had that ordinarie efficacie; as if the Spirituall sword had lost his point,

or

or had beene blunted againſt the hardneſſe of hearts; as if the threatnings that God makes by his Prophets concerning the corporall bread, that hee would take away his ſtrength and nutritiue vertue, were happened to the Spirituall bread of his Word.

Yea in this preſent Affliction, how many ſhall wee finde amongſt vs, that are more offended when the Name of God is blaſphemed, then when men doe reuile them? or that beares more impatiently his domeſticall loſſes, then the Affliction of the Church? Who is it, that in this calamity apprehends not more the loſſe of his eſtate,

estate, the confiscation of his land, the breaking of his houſ-hold-ſtuffe, thē to ſee idolatry ſet vp againe, and the Kingdome of Satan reſtored? And who in the Affliction of his brethren, would not eaſily comfort himſelfe, if he were aſſured to liue in peace in his owne houſe? Who is it that conſecrates his cloſet, and his houres of ſolitarineſſe to holy Meditations, and to powre out his ſighs before God, rather then to count his money, and looke to his domeſticall affaires? Who is it that endeuoureth not rather to leaue riches to his children, then to teach them to make vſe of them rightly, and to leeſe them courageiouſly

ragiouſly for the profeſſion of the Goſpell? And if the feare, and the preſent perill, and the calamitie that preſſeth vs doth not range vs in order, what would wee doe in full proſperity? And when perſons ſo ill diſpoſed, and whoſe zeale is ſo cold, ſhall be preſſed, and that their turne will bee to ſuffer after others, what can one hope of their perſeuerance?

Some feares are befalne vs ſince tenne or twelue yeeres, and dangers which at diuers times haue brought vs euen at the doore of perſecution. Then did wee faſt, and humbled our ſelues before God, and there was ſeene amongſt vs a kinde of repentance:

pentance. But the perill being past, we returned incontinently to our ordinarie dissolutions: quarrels haue beene awakened, and God hath not beene better serued. This Gourd growne vp in a moment, withered a while after, being strucke by the worme of our prophanation.

Meane while you saw the darkenesse of ignorance thicken, and errour gather strength. In our enemies, superstition was a great deale more feruent, then true Religion in vs. They tooke off, euen to their earings, to melt a golden calfe: but wee were niggards in the building of the holy Tabernacle. Their Images were couered: and our

our poore naked : and their blind deuotion did arraigne our irreuerence. Many amongſt vs, who haue mocked at thoſe that durſt not read the Scriptures, for feare of being ſeduced, haue not cared to read it, or at leaſt by the reading are not become better. Many amongſt vs haue mocked at thoſe that pray without vnderſtanding themſelues: but they themſelues make their prayer to God, not thinking on that they ſay, and their geſture witneſſeth their want of reuerence. Thoſe are ignorant, but theſe prophane ; thoſe know not what they doe, but theſe doe not what they know ; thoſe erre in the night, but theſe doe expreſly

expresly stray out of the way at noone.

There was a time that they testified of our integrity, and did know vs by our plainenesse and homelinesse in clothes, and sincerity in our actions, by our mutuall charity and concord, and becauſe Gods Word was in our mouthes; and ſaid that which the Iewes of the houſhold of *Caiphas* ſaid vnto *Peter*. [f] *Surely thou art one of them, for thy ſpeech bewrayeth thee.* But ſithence they haue begunne to alter their manner of ſpeech, and to ſay, How haue theſe folkes endured ſo many euils for a Religion, whereof they make ſo little eſteeme? And can this Religion bee good,

[f] *Matth.* 26.73.

good, seeing that thereby men wax worse and worse? Now wee conceiue why they denie meates: it is because they would dispence with themselues about good workes. Now it appeares why they mockt at Purgatory: it is because they pretend to enter into Paradise with their vncleanesse. And to what tends this iustification by faith, without workes, but onely that they should not bee bound to do good works? and the confidence & trust in the mercies of God, but onely that they may fall asleepe on this pillow, and plunge themselues into vices? By this meanes wee haue beene the cause that Gods holy Name hath bin blas-

blasphemed, and his truth made stinking among men; wee haue hardened the ignorant, and giue occasion of scandall to the weake.

And it is good that therupon we be taught by our enemies; if perchance those that haue not been moued by the sweetnesse of the voyce of our God, can bee pricked by the sharpnesse of the reproches of those that hate vs. For as one may doubt, which is the better of the two, either to bee faithfully reprooued by his friends, or be praised by his enemies; so is it a thing out of doubt, that the praises of our friends are not so profitable to vs, as the blames and reproches of our aduersaries.

But

But behold wherewith we are to be more astonished; for such a thing is befalne in the time of prosperity and of rest, that was vnheard of before, and which is not happened in the time of fiers, and in the heate of persecution. For then, if any Minister of Gods Word had reuolted, that had been esteemed a wonder; and hee that had seene him then, would haue suspected his owne eyes, and would haue had much adoe to beleeue it. But these latter yeeres haue produced a number of such examples, and the holy Ministery hath been possessed by traitors. Bellies are mounted vp in the Pulpit, who for a little money haue

ſold their ſoules to the diuell; who haue not done ſo much hurt by their apoſtaſie, as they had done by their euill life, ſeeing that in going out, they haue diſburthened the body of the Church of an inward plague, as if it had vomited out a worme, or caſt out a filth out of the Houſe of God.

And if men ſeeke for the zeale and conſtancy of our forefathers amongſt vs, they ſhall ſeeke for that which God findes not there; for they did ſnatch at the bread of the Word of God from the middeſt of the flames, and did ſeeke after it amidſt the perils: but we are in diſtaſte with it amidſt our plenty. If they were

were impriſoned for glorifying God, in the ſelfe-ſame priſon they glorified God to the double. They ranne to martyrdome, and wee to pleaſure, and to couerouſneſſe. They were more prodigall of their liues, then wee of our money. They ſuffered more willingly for Ieſus Chriſt, then we do ſpeake for him. They increaſed and edified the Church of God by their good life, which wee deſtroy by our peruerſe life. And if theſe faithfull ſeruants of God, who amidſt the fires and the perſecutions, haue planted ſo many Churches with ſo great and good ſucceſſe, ſhould riſe vp from the duſt; they could not know their

flockes, and would be astonished, how in so little time Satan hath made so great a distraction.

In a word, our Churches doe resemble the Statue of *Nebuchadnezzar*, whose head was of gold, and the stomake of siluer, and the belly of brasse, and the thighes of iron, and the feet mingled with earth: for the more wee descend, and the worser wee waxe. And as the seuen leane kine that appeared to *Pharaoh*, deuoured the seuen fat ones that marched before them: our latter yeeres haue consumed the plenty of the former, and haue brought vs the want of the Word of God.

Thereupon, as the expert Mari-

Mariners beholding the foame ſhaping it ſelfe on the ſea, and the Fowles of the ſea retiring themſelues by flockes towards the land, doe preſage a ſtorme: ſo the faithfull Miniſters of the Goſpell, whom God hath eſtabliſhed Watchmen ouer his Houſe, ſeeing this corruption, did preſage with a loud voyce, the tempeſt to come, and did foreſee the euill that is befalne vs.

The euents haue verified our words: they haue been true, to their great griefe, and their threatnings haue beene propheſies againſt their will. For God in an inſtant hath turned away his fauorable countenance; he hath brought the dayes

of weeping, and of anguish, and of desolation: dayes, wherein after the teares drawn dry, remains nought, according to the world, but sorrowfull silence, full of confusion, and an expectation of worser things. Dayes, in the which the blood of the faithfull is spilt, and the wilde Bores haue broken vp the inclosures of the Lords inheritance; & the remembrance of the seruices of *Ioseph* is lost. Wherein our Townes are sacked, the people numbred by the sword, and wee are driuen out of the Countrey, which we haue defended for those that did expell vs. Dayes, wherein the threatnings of the Prophets are fulfilled, prophecying,

cying, that amidſt the ruines of the Houſe of God, ſhould bee heard the Cormorant, and the Owle; and the Satyrs ſhould skip and ſport there: that is to ſay, that the children of darkeneſſe, and the euill ſpirits ſhould reioyce amidſt the deſolation of the Church.

For God hath ſaid in himſelfe, Seeing that this people doth corrupt himſelfe in proſperity, wee will ſee if hee will amend in aduerſity; Seeing that my words haue not mooued them, I will mooue them with paine; Seeing that he hath not heard the ſweetneſſe of my voyce, he ſhall feele the waight of my hand. Becauſe we haue bin tyed to our goods, as if wee

were children of this world, God driuing vs from our houſes into a ſtrange Countrey, makes vs to feele in effect, that we are allies and ſtrangers on earth. Becauſe wee haue not heard the voyce of the afflicted, God hath not heard vs in our affliction: becauſe we haue been ſo quicke to quarrell, God hath ſtirred vp a ſtronger quarrell; that as the burning Feauer dries vp the itch; ſo the feare of our enemies may ſmother vp theſe pettie riots that itch vs. Hee puniſheth the diſtaſtes of his Word with the want, and the abuſe of proſperity with perſecution. He ſends a famine not of bread, but of the Word of God, according to the threat-

threatning of the Prophet *Amos*, § *They ſhall wander from ſea to ſea, and from the North, euen to the Eaſt; they ſhall runne to and fro to ſeeke the Word of the Lord, and ſhall not finde it.* Then they lament thoſe happy dayes, whereof they made ſo little eſteeme; wherein they went in great troopes to ſerue God, wherein the enſigne of his Goſpell was lifted vp. They conſider with a heart pierced with griefe, that in thoſe places where the Word of God was preached with full liberty, there they ſee an heape of ruines, a horrid ſilence, or a prophane laughter and an inſulting of the enemies. O Lord, that thy hand is heauie, and that thy

§ *Amos* 8. 12.

iudgements are iuſt, wee adore thy counſels with ſilence, we paſſe a voluntary cõdemning ouer our ſelues, we giue thee glory in humbling our ſelues.

Chap. IV.

The benefit God makes to his Church by Afflictions.

Although afflictions, wherewith God viſits his Church, are iuſt puniſhments; notwithſtanding, that hinders not, but that God drawes from them other wholeſome effects, and diuerts them to another vſe. Theſe effects are

are either 1. in regard of hypocrites; or 2. in regard of his children that ſuffer; or 3. in regard of thoſe vnto whom this example is propounded; of which three kindes of fruits it is needfull to treat in order.

In the firſt place. Our God by afflictions is accuſtomed to cleanſe his Church, and to make the hypocrites to goe out of it. He ſifts his Church, to ſeparate the filth from it; [h] whoſe Fan is in his hand, to purge thorowly his floore, that the chaffe and light ſpirits may be carryed away by the wind of perſecution. Thoſe are the waters of triall, [i] whereunto God leades men to call them, and retaines for himſelfe

1. *Fruits of perſecutions, in regard of hypocrites.*

[h] *Mat.3.12*

[i] *Iudg.7.*

selfe none but such as lappe with their hand of the water in passing, and doe not stop for the inioying of the commodities of this life. But hee sends backe those that wallow in them, and giue themselues wholly ouer to them. Could wee know what true faith is, if there were no hard trials? Could one discerne the true Christians from the hypocrites, if they were not tried in the Cruet of affliction? Then it appeares, how much different things they are, to speake and to doe well. Then is knowne the difference betweene faith and carnall security; betweene zeale and affected violence; betweene to be of the true Religion by custome,

cuſtome, or by birth; and to be by affection. As *Simeon* ſaid to the mother of our Lord, [k] *A ſword ſhall pierce thorow thine owne ſoule, that the thoughts of many hearts may bee reuealed.* For it is eaſie to follow Ieſus Chriſt at weddings, or when he giues bread: But to follow him vnto the Croſſe, appertaines but to the Virgin *Mary*, and to Saint *Iohn*, and to a few of the faithfull, who burne with zeale, and whom God ſtrengthens with his Spirit. God puts ſuch perſons in ſight, trying againſt them the poynt of afflictions. He ſhakes the tree which hee hath planted, to make that fruit fall, that haue the core tainted; and that adhere not

[k] *Luk.* 2.35

not to the Church of God, but by humane considerations, and not by a firme confidence and assurance in the promises of the Gospell. And it seemes that God will bring foorth a time, wherein none shall persevere in the profession of the true Religion, but hee that shall haue a faith greater then a graine of Mustard-seed.

Notwithstanding, the falles and the reuolts of some, serue to confirme the rest. For obseruing by what meanes Satan hath seduced those that are falne, they auoyd his ambush, and doe withdraw themselues from the place where the pace is slippery, and Satan lies in ambush. They obserue, that this

this man hath been surprised with couetousnesse, that man corrupted by pleasure, that other carried away by haunting the wicked; and thereupon being seazed with an holy feare, and with a trembling to saluation, they implore earnestly the help and assistance of God. And so that sentence of the Sonne of God is verified, who saith, that God [l] purgeth and lops his Church as a Vine-dresser, that that which remaines may beare more fruit.

[l] *Iob.* 15.

It was neuer otherwise, and it shall bee alwayes so. The Prophet *Elias* thought he remained alone; so great were the reuolts. Many of Iesus Christs Disciples forsooke [m] him, and walked no

[m] *Iob.* 6. 66

no more with him. And the Apostle doth foretell, that [n] in the latter times some shall depart from the faith. Can a man wonder if a body that hath voyded much fleame in his youth, doth voyd yet more in his old age? And if the sea that hath alwayes cast much some and filth on the shore, continues yet to cast it now adayes? If you say, I but the Church leeseth by these reuolts, and is weakened: I answere, that a body is not weakened in voyding of bad humours, nor a Common-weale in leesing traitors: And that peace did corrupt many more, then affliction doth ouerturne. For as one takes more birds with bird-lime, then one kils

[n] 1. *Tim.* 4. 1.

kils with the Peece: ſo eaſe belimes more, then perſecution beates downe.

From the very ſame afflictions the children of God gather many fruits. For God by this meanes keepes them in feare; awakes their zeale which languiſhed; pluckes from them the very heart-burning ſighes; drawes teares from their eyes; inflames their prayers by anguiſh. And if hauing acknowledged, that the cauſe of the euill is in them, and that their ſinnes haue ſtirred vp this tempeſt, they caſt this *Ionas* into the ſea; God will appeaſe the tempeſt, and will reſtore to them a calme.

2. Fruits of perſecutions, in regard of the faithfull that ſuffer.

By this meanes alſo hee weanes

weanes them from earthly delights; plants in their hearts a contempt of the world; and fashions them to humility and obedience, wherein they haue the Lord Iesus himselfe for example, who, saith the Apostle, [o] *Though hee were a Sonne, yet learned he obedience by the things which he suffered.* By banishments, he teacheth them that they are strangers in this world. By reproches, hee stirres them vp to seeke their glorie in Iesus Christ; for if wee had here on earth all things according to our desires, wee should not thinke of our going from hence, and wee would say, [p] *It is good for vs to be here: let vs make here Tabernacles.*

[o] *Heb.* 5. 8.

[p] *Matth.* 17. 4.

The

The very ſame Afflictions doe ſerue to ſtrengthen the faith of the faithfull; for after this ſhocke, the faithfull, ſeeing himſelfe ſtanding vpright without hauing ſtaggered, hath a great euidence of his election, and of the fauour of God, who hath ſupported him in ſo great a tentation. So the metals purified and dryed by the fire, are more durable. q *Experience worketh hope, which maketh not aſhamed*; and that will happen which Saint *Peter* ſaith, r *That the triall of our faith being much more precious then of gold that periſheth, though it be tried with fire, will be found vnto praiſe, and honour, and glorie, at the appearing of Ieſus Chriſt.*

q Rom. 5.

r 1. Pet. 1. 7

So

So that all being well considered, it appeares that those that persecute vs, doe serue vs; and that our enemies are our Physicians against their intention; and these Horse-leeches, or bloud-suckers a-thirst of our bloud doe heale vs. So the King of Assur is termed [f] *the rod of Gods anger*, as sent from God to punish his Church: *Howbeit hee meaneth not so, nor doth his heart thinke so, but it is in heart to destroy and cut off nations not a few:* In seruing his owne ambition, hee serues the counsell of God, and the saluation of his children.

[f] *Isa.* 10. 5, 7.

By these same Afflictions, God makes knowne what is the efficacie of his Spirit

Spirit in thoſe that appertaine to his election: for who is he, that reading the martyrdome of many holy women, doth not admire in a body ſo weake, ſo great a force of courage? How comes it that ſuch tender and delicate creatures, who before durſt not ſnuffe a candle with their fingers, haue reſolued to caſt themſelues whole into the fire? In the ſame hiſtories you ſee perſons taken from the dregs of the people, that haue confounded the ſubtilties of the Inquiſitors by their wiſe anſwers, and ouercome the cruelty of the tyrants by their conſtancie: that that ſentence of the Apoſtle may be verified, [t] *I can doe all*

[t] *Phil.* 4. 13.

all things through Christ which strengtheneth me; and that the promise of the Sonne of God may be fulfilled; [u] *I will giue you a mouth and wisdome, which all your aduersaries shall not bee able to gainesay nor resist.*

[u] *Luk.* 21. 15.

Euen as GOD giues stronger rootes to those trees which hee hath planted on the toppe of high rockes, because they are more roughly beaten with the windes; so God giues more force to those persons, whom he exposeth to rough temptations, and giues faith according to the temptation. Hee puts not out his children to the Combate, to forsake them in their neede; for neither doe

doe we enter into this conflict grounded on our forces, but on his assistance. It is in this extremity, that the Angell of God wipes off the drops of bloud, and Iesus sheweth to the eyes of faith the crowne; and the Spirit of God, who is the comforter, speakes to the heart of Gods children, and kindleth within them a heate that is victorious ouer the heate of the fire. For if God at all times receiues the sighes of the faithfull, how much more the last sigh of one of his children, that suffers for his Name? If God gathereth vp their teares, how much more their bloud? If Iesus Christ on the Crosse praied for those that crucified him, how

how much more will he in his glory make intercession for those, that are crucified for his sake? Surely [x] *precious in the sight of the Lord is euery kinde of death of his Saints.* How much more precious is that kinde of death particularly consecrated and deuoted vnto the defence of his quarrell? Vnto such hee hath prepared crownes, and a rest, whereof wee will speake hereafter.

[x] *Psal.* 116. 15.

3. *Fruit of persecutions, in regard of those to whom this example is propounded.*

Finally, God makes vse of the sufferings of his seruants, to build his Church, and incourage the weake; as the Apostle teacheth vs, *I* [y] *would yee should vnderstand (brethren) that the things which happened vnto me, haue falne out rather vn-*

[y] *Phil.* 1. 12, 13, 14.

to

to the furtherance of the Gospell. So that my bonds in Christ are manifest in all the Palace, and in all other places; and many of the brethren in the Lord waxing confident in my bonds, are much more bold to speake the Word without feare. There is nothing so perswading as the words of a dying man, yea without words his sufferances speake, and perswade more then any preaching; for then all the affections are layd open vnto view, and dissimulation hath then no place. The ashes of the Martyrs at all times haue beene the seed of the Church. Neere by these ashes wee warme againe our zeale, which hath taken cold; their con-

ſtancie awakes our faintneſſe; for if they doe not ſerue vs for example, they will ſerue to accuſe vs. Their example will ſerue vs, if conſidering their zeale and the greatneſſe of their ſufferings, wee put our ſelues in their place,& thinking what wee would doe, if wee were called to the like triall, and if wee are prouided of ſufficient armour for ſo great a combate.

The which I ſay of the death of Martyres, is to be applied alſo to all thoſe ſufferings, by the which the faith of the faithfull is tried and layd open vnto view. For as the drugges doe yeeld more ſent when they are ſtamped in a mor-

ter;

ter; ſo the faith of the faithfull is of better odour during Affliction. So that the Tyrants and perſecutors haue often ſerued, without their thinking, to build the Church, and to enlarge it, and haue ſpred the good ſauour of the Goſpell. Thus the diſſipation of the Church of Ieruſalem by the perſecution of Saint *Stephen*, ſerued to ſpread the doctrine of ſaluation to the Countries thereabout; and to raiſe a number of Churches: That happening vnto perſecutors, which might happen to the man, who to put out a quicke fire of coales, ſhould ſcatter it ouer all the chamber, and ſo ſhould ſet on fire the whole houſe.

The Tyrants themſelues haue often beene aſtoniſhed to ſee themſelues diſappointed of their intention. They haue often beene affrighted at the conſtancie of Martyrs; and the breaking of theſe earthen veſſels hath affrighted the Madianites, & hath put out to view the Lampe of faith that was therein incloſed.

CHAP.

Chap. V.

Comforts wherwith the Word of God furnisheth against persecution. And first, the example of Iesus Christ, and the conformity with him.

THe Word of GOD goes yet further. For in these selfesame persecutions, by the which God chastiseth vs iustly, it findes not onely meanes to profit, but also matter to reioyce and to glorie therein. So the Apostle Saint *Paul* saith, that [a] *wee glorie in tribulation*; and the Apostle to the Hebrewes commends the faithfull Iewes, for *that* [b] *they tooke ioyfully the spoyling of their goods.*

[a] *Rom.* 5. 3.

[b] *Heb.* 10. 34.

And all the Apostles together, after they had beene beaten, [c] *departed from the presence of the Councell, reioycing that they were counted worthy to suffer shame for his Name.*

[c] *Act. 5. 41.*

One of the principall grounds of this ioy, is to haue in these sufferances Iesus Christ for our Chiefe and companion, and to take part with him in his reproch. For what is there more honourable, then to carrie the Crosse after Iesus Christ, seeing that in it hee hath triumphed ouer hell, and [d] made a shew openly of all the power of the deuill? What greater honour can there be, then to bee made conformable vnto Iesus Christ, and [e] *to beare*

[d] *Col. 2. 15.*

[e] *Gal. 6. 17.*

beare in his body the markes of the Lord Ieſus? Or who would be aſhamed to weare a garment, which the King of heauen hath worne? Thoſe that in times paſt haue beene priſoners with our Kings taken in battell by the enemies, haue thereby got great honour; and their memorie is ingrauen in the hiſtories long agoe. How much more is it an honourable thing to be a companion of the ſufferings of the eternall Sonne of God, who makes vs partakers of his Afflictions, that hee may make vs partakers of his Kingdome? Truely it is a more honourable thing to ſuffer with Chriſt, then to triumph with the world. It

is better to be blamed for Iesus Christ his sake, thē to bee commended without him or against him. It is a greater honour to be inserted in the *Booke of Martyrs*, then to be put in the Chronicles of the Kingdome. For seeing that we haue not life but by the death of Iesus Christ, wee must not thinke that wee can haue any true glory then by his ignominy. And seeing that our life is so short and so miserable, to what more excellent vse can wee imploy it, then to mingle our blood with the blood of the Sonne of God, and subsigne and ratifie by our death the doctrine of the Gospell?

Moreouer, we not onely suffer

ſuffer, according to the Conformity of Chriſts ſufferings, but alſo Chriſt declares, that when we ſuffer, hee ſuffereth alſo with vs. f *In as much as ye haue done it vnto one of the leaſt of theſe my brethren, yee haue done it vnto me.* Himſelfe ſpake from heauen, ſaying, g *Saul, Saul, why perſecuteſt thou mee?* Although that the Lord was then in his glorie. For hee ſuffers euen now-a-dayes in his members, as the Apoſtle Saint *Paul* ſayth, h *I fill vp that which is behinde of the Afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church.* Whē they maſſacre the faithfull, they pierce againe his feete and his hands; and when they

f *Matth.* 25.40, 45.

g *Act.* 9.4.

h *Coloſ.* 1.

take their goods from them, they cast lots vpon his coate.

If then yee are banished from your Country for the profession of the Gospell; remember that our Lord Iesus, to shew that hee was here on earth a stranger, would be borne in an Inne, and being as then in his cradle, fled into Egypt. Are yee poore? remember our Lord Iesus, who liued of the substance of certaine women fearing God. Are yee ill bedded? remember Iesus Christ, who had not where to rest his head. Are yee by pouerty constrained to drinke water? remember that Iesus Christ, who suffered for you, was put to drinke vineger.

Are

Are yee by the ruine of Churches, where the Gospell was preached, brought to assemble together in chambers and secret places, while the false doctrine is preached vnder vaulted roofes, and in loftie Churches? put before your eyes Iesus Christ, who preached in a boate tossed, & amidst the noise of the waues, whilst that the Scribes and Pharises did preach in the Temple of *Salomon*. Doubtlesse this tossing of the ship, and the noise of waters amidst which hee preached, did serue to prepare his Disciples to the preaching of the Gospell amidst the agitation of troubles, and amidst the noise of those great waters; whereof men-

mention is made in the Re-
[i] *Reuel.* 17. uelation, [i] which are peo-
ples and contrary nations.

Are yee charged malici-
ously, and blackt with in-
iuries, as seditious and per-
turbers of the Kingdome,
and as enemies to all good
worke? Remember that
our Lord Iesus was called
a deuill; notwithstanding
he was the Sonne of God;
that he was accused to bee
an enemie to *Cæsar*, and
that hee would vsurpe the
title of King, though hee
payd tribute to *Cæsar*, and
exhorted others to it. That
hee was accused as if hee
would abolish the Law,
notwithstanding hee came
to fulfill it.

CHAP.

Chap. VI.

The second Comfort, the example of Prophets, Apostles, and Martyrs.

IT is not a small honour also to march after so many Martyrs, after so many Prophets and Apostles, that haue made plaine the way. *Iezebel* did put to death the Prophets of Israel, and *Abdias* did hide an hundred of them in two caues. *Zechariah* the sonne, of *Iehoiada*,[k] was killed in the Court of the House of the Lord, by the commandement of King *Ioash*. The History of the Iewes doth testifie, that *Isaiah* was sawed in two by the commandement of the King *Manasses*.

[k] 2. *Chron.* 24.22.

nasses. That *Ieremiah* was stoned to death at Taphnes in Egypt. And the Apostles haue not beene better vsed. We are inrolled and mustered for the selfesame warre, and maintaine the selfesame, cause though with lesse vigour. And although we are inferiour to them in vertue, notwithstanding God doth vs that honour, to make vs of their bands, and propounds vnto vs the very same Crowne. Who had not rather be in prison with the Apostle Saint *Paul*, then bee with *Nero* on a throne? Or who esteemes not the condition of *Iohn* the *Baptist* more happy then that of *Herod*, a slaue to his concupiscence? By the example of these

these excellent seruants of God, Iesus Christ incourageth vs: [1] *Blessed are yee, when men shall reuile you, and persecute you, and shall say all manner of euill against you falsely for my sake: Reioyce, and be exceeding glad, for great is your reward in heauen; for so persecuted they the Prophets which were before you.*

[1] *Mat.* 5. 11, 12.

If any one be ill lodged and fitted, let him remember, that the ancient Christians did hide themselues in Caues: if his table be ill furnished, let him say, The Apostles had not so much; & this is better worth then the Locusts & the wild hony of S. *Iohn* the *Baptist*. If hee be put to get his liuing with his hands for the

Word

Word of Gods sake; let him remember the Apostle Saint *Paul*, who laboured with his hands, and got his liuing with making of Tents; and let him perswade himselfe, that seeing God makes him conformable to his faithfull seruants in their afflictions, hee will make him conformable to them in that glory which they inioy. Who is it that burnes not with zeale, reading the booke of Martyrs? Who is it that feeles not himselfe touched to the quicke, by the example of *Hierome* of Prague, chiding the executioner that would light the fire behind him, and saying, Put the fire before me, for if I feared the fire, I would not be heere?

Or

Or by the example of that woman, who in the time of *Valens*, ranne with her haire looſe about her eares, holding a child in her armes toward the place where the Martyrs were executed; and demanded whither ſhe ran, anſwered, Crownes are giuen to day, and I will bee partaker of them.

But that whereunto Ieſus Chriſt doth principally prepare vs by his abouementioned words, is to indure calumnies and outragious iniuries for his ſake, after the example of the Prophets. Doe not finde it ſtrange, if men perſwade Kings, that our doctrine is iniurious to Soueraignes, and tendeth to the diminu-

tion

tion of their authority: For so hath the Prophet *Amos* been handled by an idolatrous Priest, who accused him to *Ieroboam*, saying, [m] *Amos hath conspired against thee, in the middest of the house of Israel; the Land is not able to beare all his words.*

[m] *Amos* 7. 10.

Doe no finde it strange, if on these calumnies, those that serue God in pureneſſe are expelled out of the house of the King; for cõmandement was incontinently giuen to the same Prophet, [n] *Prophecie not againe any more at Bethel, for it is the Kings Chappell, and it is the Kings Court.*

[n] *Amos* 7. 13.

No more are you to wonder, if now adayes the faithfull are accused of sedition,

dition, and to bee the cauſe of the troubles of the Kingdome; and the Kings are prouoked to perſecute thē, and to cut their right hand with their left. For it is the ſame whereof the Apoſtle Saint *Paul* was accuſed by *Tertullus*, ° *Wee haue found this man a peſtilent fellow, and a mooner of ſedition.* And that which is the moſt intolerable, is, that thoſe that put thoſe blames vpon vs, are thoſe that haue their hands dyed in the blood of our Kings; who of freſh memory haue ſtirred vp the French to rebellion, out of whoſe ſchoole are iſſued the Paricides; and who by expreſſe bookes burnt in publike by the hand of the executioner, doe teach, that the

° *Act.* 24. 5

the Pope may take away the life and Crowne from our Kings, and dispose of their Kingdom. We should haue a bad opinion of our selues, if such men spake well of vs. God forbid they should praise vs, while that they speake ill of Gods Word, who is iniured and wronged with vs, and is ioyned with vs in this quarrell; who also will change their curses into blessings, and will set in view our innocency, as hee promiseth vs, P *God shall bring foorth thy righteousnes as the light, and thy iudgment as the noon day.* The day will come, wherein God will heare aganie our aggrieuances and wrongs in full iudgement; and will bring for the last time

P Psa.37.6.

time our ſuit vnto an hearing, and will render vnto euery one according to his workes.

No more alſo muſt wee maruell, if all the miſchances of the Countrey are imputed to vs. For it is that wherewith *Ahab* charged the Prophet *Elias*; q *Art thou he that troubleth Iſrael?* as if he had been the cauſe of the famine.

q 1. King. 18

Neither is it at this time onely, that the true Religion is accuſed that it corrupteth manners, and giues liberty to all diſſolution; for the enemies of the Goſpell haue they ſlandered the Apoſtles, vnder colour that they preached the grace of God in Ieſus Chriſt, *affirming* r *that they ſay,*

r Rom. 3. 8.

[f] Rom. 6. 1.

say, Let vs doe euill, that good may come; and, [f] *Let vs continue in sinne, that grace may abound.* Satan following the same steps, did of old defame the Christian Assemblies, as if they did commit filthines one with another, the candles being put out; and kild a child, whose blood they sucked, inuenting a thousand such impostures.

It is therefore a great honour to vs, that we are blamed with such persons, whom God hath so much honoured. It is better to be defamed with the Prophets and Apostles, then to bee praised with the world, whose praises are rather an accusation.

CHAP.

Chap. VII.

The third comfort, the greatneſſe of the reward.

TO incourage vs to beare the reproch of Chriſt, the holy Scripture propounds vnto vs alſo the greatneſſe of the reward: [t] *Reioyce and bee exceeding glad, for great is your reward in heauen.* For if Ieſus Chriſt declares vnto vs, that that man ſhall not leeſe his reward, that ſhall [u] haue powred and giuen a cup of cold water to a poore man in his neceſſity; hee that ſhall haue powred out all his blood for the Word of God, ſhall hee haue no reward? *If* [x] *wee ſuffer with him, wee ſhall alſo raigne with*

[t] *Mat.* 5. 12

[u] *Mat.* 10. 42.

[x] 2. *Tim.* 2. 12.

with him. It is hee that tels vs, [y] *Bee thou faithfull vnto death, and I will giue thee a Crowne of life:* [z] *Here is the patience and the faith of the Saints. If men take away our goods, we haue* [a] *in heauen a better and an enduring substance.* If they doe chase vs away, Iesus Christ doth acknowledge vs for his brethren. If we are banished, as well are we strangers in this world; and it is no further from hence to heauen, then from the place from whence we were banished. If they make vs weepe, Iesus Christ wipes off our teares, and the promise of God comforteth vs. If they cause vs to dye, euen by that, they make vs to liue. Thinking to destroy a Chri-

[y] *Reu.* 2. 10

[z] *Reu.* 13. 10.

[a] *Heb.* 10. 34.

a Christian in putting him to death, is as if one would drowne a fish: for it is to put him in the place where onely is his life. What imports it vs, if wee end this life by a feuer, or with the sword? If we render vp our soules by the mouth, or by a wound? If we dye by an emotion of humours, or by a ciuill commotion? so that wee render vp our soules into the hands of him that hath purchased them with so great a perill, and that wee bee placed in the possession of his glory?

Here surely appeares the great stupidity of man, and his blindnesse; for wee see souldiers expose themselues to the danger of the shot,

for a pay of sixe pence a day: but for the testimony of Iesus Christ, who giues so great a reward, they recoyle by cowardize. Many heathen men are dead courageiously for the defence of their Countrey. Contrariwise, many Christians forsake shamefully the cause of God, and to saue their liues, leese their saluation. Shall ambition haue greater power in the heathen, then zeale in vs? The loue of their Countrey, shall it bee of greater force, then the loue of God, and the hope of saluation?

Now to inforce this exhortation, the holy Scripture compares the present afflictions with the glory to come, and putting them in

in a ballance, findes no compariſon. [b] *For our light affliction which is but for a moment, worketh for vs a far more exceeding and eternall waight of glory.* And, [c] *I reckon, that the ſufferings of this preſent time, are not worthy to be compared to the glory which ſhall be reuealed in vs.* [d] *For to mee to liue is Chriſt, and to dye is gaine.* To leeſe this life for the loue of him, is as who ſhould caſt off his cloke to ſaue his life. To ſuffer for his ſake, is as if a mã ſhould caſt a few drops of ſweat, to gaine a great treaſure.

[b] 2. Cor. 4. 17.

[c] Rom. 8. 18

[d] Phil. 1. 21

I confeſſe indeed, that to vs that are carnall, and tyed to the things preſent, afflictions ſeeme bitter: that it is a hard & offenſiue thing to

this flesh, to forgoe house, land, friends, to flie into a strange Country. That it is a hard thing to digest, when a man represents to himselfe, that the profession of the Gospell is fit for to share a wallet to his children, and to espouse perpetuall pouerty. And if God will trie vs further, and call vs to martyrdome, and will haue vs to giue our liues for his Word, then the flesh stirres vp great conflicts, and hath much adoe to resolue; seeing that Iesus Christ testifieth euen of Saint *Peter*, that when he[e] should be led to martyrdome, a nother should gird him and carrie him whither hee would not; and that he would willingly

[e] *Ioh.* 21. 18.

ly haue beene contented to exempt himſelfe from this torment, if hee could haue done it without offending God. But alſo it is then when God workes powerfully in the hearts of his ſeruants; and euen as afflictions doe abound, ſo doe the comforts abound in greater meaſure. And God forſakes not his children, but makes them feele his ſecret power, and what is the ſeale of the Spirit, that white ſtone, that inward witneſſe, that earneſt of our inheritance; that Spirit of adoption, who ſpeaketh to the hearts of Gods children, who repreſents the goods to come as preſent to him, and giues him in this body a

taste of the glory to come.

The comparison in the continuance.

Now the comparison betweene the afflictions of the present life and the glory to come, consists, either in the continuance; or in the greatnesse and excellencie. As for the continuance; *Iacob* had already liued an hundred and thirty yeeres, when hee said [f] that the dayes of the yeeres of his pilgrimage had beene few and euill. And God by his Prophet *Isaiah*, speaking of the affliction and captiuity of the Church which should last seuenty yeeres, saith, [g] *For a small moment haue I forsaken thee. In a little wrath I hid my face from thee for a moment; but with euerlasting kindnesse will I haue mercie*

[f] *Gen.47.9*

[g] *Isa.54.8.*

mercie on thee. And although affliction ſhould laſt the whole life of a man, notwithſtanding, the affliction cannot be long, ſeeing that life is ſhort. But God is accuſtomed to giue ſome reſpit and ſome dayes of refreſhing, and to ſtirre vp ſome *Simon* of Cyrene, who eaſeth vs of this burden for a while. But the life promiſed to Gods children, is a thing without end. A thouſand millions of yeeres make not a part of the eternity; for if at the end of euery million of yeeres the ſea ſhould but leeſe a drop; I ſay, that at the laſt it would bee drie, and that there would bee ſome end in this diminution. But take from eternity

ten thousand of millions of yeeres, it is not diminished at all, and there is alwayes so much remayning as was before. This word For EVER is a bottomlesse depth, a conceptiō without end, where the thoughts doe leese themselues in the infiniteneſſe.

Which makes me often thinke, seeing that this short life drawes after it so great a traine and consequence, and that it is a moment whereon infinitneſſe depends; and that the euill which men doe, cannot be amended after the course ended: how it commeth to passe that men leese and languish out needlesse their time, as if they had alwayes more remayning, and liue with-

without thinking to dye, and dye without hauing had a thought to liue well, and goe out of this world, without knowing why they came into the world, being caſt into a ſleepe by a profound lethargy in the fruition of preſent things.

The comparison in the greatneſſe and excellencie.

As for the excellent greatneſſe of the heauenly glory, in compariſon of the lightneſſe of affliction; it is a thing wherein we finde our ſelues much' incombred, and our words are much beneath our thoghts, and our thoughts much below the truth. For God meaſures not his gifts according to the capacity of our thoughts and deſires, but according to the greatneſſe of his riches

and his bounty. And if the Apostle speaking of the doctrine of the Gospell, saith, that they are things *that eye hath not seene,* [h] *nor eare heard, neither haue entred into the heart of man:* How much more doth the fulfilling of these things, surpasse the capacity of our vnderstanding? If the Apostle Saint *Peter* hauing seene Iesus Christ transfigured, was in such wise rauished; how much more would hee haue beene rauished, if hee himselfe had beene transfigured; as our bodies shall be in the day, wherein the Lord [i] *shall change our vile body, that it may bee fashioned like vnto his glorious body?*

[h] 1. Cor. 2. 9.

[i] Phil. 3. 21

The fathers naming the death

death of the faithfull, *a birth*, and the day of their martyrdome, *the day of their natiuitie*; did ſhew how much eſteeme they did make of the life to come; excellent and glorious in compariſon of this preſent life. And ſuch difference as there is betwixt the life of a childe in his mothers belly, and the life of a perfect man, that leads an armie, or gouernes a Common-weale; ſuch a one, yea greater is the difference bewixt the life of the faithfull in this body, and the life which hee ſhall enioy in the Kingdome of heauen. And ſuch a compariſon as there is of the corrupted darkeneſſe of the wombe where the childe

moues

moues it selfe, with the brightnesse of the Sunne; such is the comparison of the brightnesse of the Sun which wee enioy in this body, with the brightnesse of Gods presence, which wee shall enioy in the heauenly glory. That such a comparison as there is of the narrow place where the childe is shut vp, with this space of the earth, wheron wee walke; such is the difference betweene the wideneſſe of the earth, and the out-stretcht cope of the Kingdome of heauen; and as the childe comming into the world, comes forth out of darkeneſſe, and leauing the secondine that wraps him in, enters into the light; so the soule going forth

forth out of this body, as out of an obſcure priſon, leauing this body, enters in the light of God: and that as a child, if it had the vſe of reaſon, would rather laugh, ſeeing that hee is come out of an infectious and darke place, to inioy the light of the Sunne, in ſtead that it cries at his comming into the world. Euen ſo a man laments when he muſt dye; but if hee knew what this light is, wherinto the faithful enter by death, he would reioyce at the going out of this body, in ſtead of being ſorrowfull.

In this life our delight is to change places, apparell, and food, and to ſee, or to doe ſome new thing; but there our felicity will con-

ſiſt

sist in rest, and in not changing for euer our occupation,& in being alwaies bandied to one action, which we can neuer change without losse.

Here our soules are distracted with a thousand and a thousand diuers actions, occupied in making the heart, and the arteries, and the panting veines to beat,to puffe vp the lungs, to digest and distribute the food, to receiue the relation of ỹ fiue senses,to reuolue a thousand thoghts,to hold the bridle of affections, and to make it act a thousand seuerall matters at one time. But there our soules wil admire themselues, to see thẽselues disburthened of all this toyle in a moment; and

to

to enioy a peace without trouble, a happineſſe without meaſure, a contentment without interruption, a good that ſatisfies all deſires, and excludes all feare.

There not onely ſhall bee no more vices nor paine, but alſo the moſt part of vertues ſhall bee no more, becauſe they are rather remedies vnto vices, and a ſupply againſt our infirmities. Faith ſhall be no more, for we ſhall haue the ſight. Nor hope, for wee ſhall inioy the things hoped for. Nor patience, for there ſhall be no more paine. Nor continency, becauſe there ſhall bee no more temptation. Nor mercie, for there ſhall be no more miſery. The onely know-

knowledge of God shall fill vp our vnderstandings, and the alone loue of God shall possesse our affections.

Those that haue the knowledge of true Religion, and liue in a Country where idolatry reignes, and where it is not permitted to gather together to serue God; if they happen to passe thorow a Country, where there is liberty of conscience; then finding themselues in the great assemblies of the faithfull, where the Gospell is purely preached; they admire the good hap of that people that enioyes the Word of God in such plenty. How much more thinke ye, that those soules which God

God hath gathered together in heauen, are rauiſhed with ioy; when after hauing ſo long heard the Name of God blaſphemed on earth, and his couenant prophaned; they finde themſelues in the aſſemblies of the happy Spirits, and mixe themſelues with the Saints and Angels; [k] where are other ſongs, another kinde of thankeſgiuing, that new ſong which none can vnderſtand but thoſe that ſing it; where God being fully knowne, is alſo entirely ſerued and without any diuertion?

[k] *Reuel.* 14. 3.

But how much greater ſhall the contentment be, to ſee Ieſus Chriſt, and to viſit him ſo neere, who is come to viſit vs from ſo farre

farre off? Who is come downe on earth, to lift vs vp to heauen? And if to see some false and supposed reliques of Iesus Christ, or to see the place of his birth or of his passion, the superstitious passe the seas, take and make long iournies with danger and cost; what would they not giue to see him in his glorious Maiesty, sitting at the right hand of his Father?

But the fulnesse of contentment and of glory consists in seeing the face of God, as it is said, [l] *In thy presence is fulnesse of ioy; at thy right hand there are pleasures for euer-more.* And, I [m] *will behold thy face in righteousnesse: I shall be satisfied with thy likenesse.*

[l] *Psal.* 16. 11.

[m] *Psal.* 17. 15.

It

It is a face that is all eye, a face that transformes into his likeneſſe thoſe that doe behold him, as a looking-glaſſe expoſed to the Sun, as Saint *Iohn* ſaith, [n] *Wee ſhall be like to him, for wee ſhall ſee him as hee is.* And *Dauid* ſaith, [o] *They that looke vnto him, are lightened;* God fils them with light and perfection by the Sunbeames of his face, and by the irradiation of his Holineſſe. Hee cauſeth them not onely to ſee his light, but he makes them alſo to be light. Hee makes them to ſee his Brightneſſe, not as wee ſee the brightneſſe of the Sunne by two little windowes, which wee call eyes; but as if a man were eye thorowout all his body,

[n] 1. *Iob.* 3. 2

[o] *Pſal.* 34. 6.

body, and ſhould receiue the light on all ſides.

And who could conceiue things worthy of this ſight: ſeeing that the corporall Sunne, which is but darkeneſſe in compariſon of it, dazles our ſight? Seeing that *Moſes* himſelfe, at the ſignes of the preſence of God, much inferiour to this glorious view, ſaid, p *I exceedingly feare and quake?* Seeing q that *Eliah* at leſſer ſignes wrapped his face in his mantle? Seeing that the Seraphins that ſtand before the Throne, couer their faces with their wings, not able to endure the brightneſſe of his Maieſtie? Therefore wee put our finger on our mouth, and adore with ſilence

p *Heb.* 12. 21.
q 1. *King.* 19. 13.

ſence that which wee cannot expreſſe with words.

Then ſhall we draw out of the wel-ſpring of goods. Then God will wipe all our teares. Then God will be all in all, that is to ſay, that by the fruition of this one good, hee will make vs enioy all kindes of good, and by on good thing will ſatisfie vs in all that we can deſire. The number of ioynt-heires ſhall not diminiſh the portion of any one; for heauenly goods are poſſeſſed ſolidly and by parts vndiuideable; no leſſe then euery one enioyeth the whole light of the Sun. As formerly *Ionathan* had his ſtrength, and his eyes enlightened, as ſoone as he had taſted of the hony drop-

dropping from the rocke; so the faithfull, toyled with euils, and fainting vnder the burthen, recouer strength, hauing tasted something of this soueraigne good. It is that that strengthened the Martyrs during their torments, and that made their faith victorious ouer death, and made them glorifie God in the middest of the flame.

It may be that there are many, who for the seruice they doe to God, would bee well contented that God would reward them with temporall riches and blessings. But God will not reward his children so ill; hee will not giue corporall wages for a Spirituall labour. As hee regards

gards not what wee deſerue, ſo hee not reſolues that which wee deſire; and meaſureth not his liberality by the weakeneſſe of our deſires; but hee conſiders what is meete for his greatneſſe. For alſo he rewards not our workes, but his gifts, & crownes the worke which hee hath begunne in vs.

Chap. VIII.

The fourth Comfort, The weakeneſſe of the enemies.

VNto this Comfort drawne from the excellency of the promiſed reward, the Scripture addes another, taken from the weake-

weakeneſſe of the enemies of the Church, in cõpariſon of the power of God. The Prophet *Iſaiah* ſpeaking of the Kings of Syria and of Iſrael, perſecutors of the Church,[r] calls them in contempt, The two tailes of ſmoking fire-brands. The tyrants may driue vs out of our natiue Country: but they cannot exclude vs from the Burgeſſeſhip of heauen. They may beate downe our Temples: but mauger them, our hearts are the Temples of the holy Ghoſt. They may take away our money: but they cannot take away our riches. They may take from vs our worldly honours: but not the honour to be the children of God. They

[r] *Iſa.7.4.*

They may depriue vs of our liues, but not of our ſaluation. And the executioner that cut off Saint *Pauls* head, hath not taken away his Crowne. God holds the deuill fettered with the chaine of his prouidence, which he lengthens according to his will. Sometimes he permits this Lyon to ſtretch out his clawes and tallons to our clothes; ſometimes euen to our bodies: but an Iniunction is giuen him, not to touch our ſoules. Our enemies doe nothing but by Gods permiſſion, who loues vs. They moue not and breathe not but by the aſſiſtance of our Father. And when they haue done vs all the euill they could doe vs; God is

powerfull to make, and good to will, that all things worke together for our good and ſaluation. In the recoiling hee findes approchings. The worſt tooles ſerue him to make an excellent worke. Hee hath hidden wayes; hee followeth a way that is vnknowne to vs.

And if wee conſider the number, wee ſhall finde, that though that which appeares for vs, ſeemes to be almoſt nothing; notwithſtanding that ſentence of the Prophet *Eliſha* is true, namely, [f] *That they that be with vs, are more then they that be with them.* For he encampeth legions of Angels round about them that feare him. One An-

[f] 2. *King.* 6. 16.

g ell

gell alone is stronger then all the men together; and Iesus Christ our brother and our Sauiour is stronger then all the Angels together.[t] *None shall plucke vs out of his hand.* He hath the number of his elect, who euen all of them shall come in their time, what hinderance soeuer Satan and the world shall put thereunto. As by our sorrow wee cannot augment the number of the elect, so our enemies cannot diminish them by their violence.

[t] *Iob.* 10. 28.

Chap. XI.

The fifth comfort, Gods promise.

And thereupon to succour our faith hardly assaulted, it is necessary to haue alwayes before our eyes the promises of God, and to hold them as a sure and firme Anchor of the soule, and as a sure foundation, and more firme then heauen or earth. Now hee hath promised, [u] *that hee will not leaue vs Orphanes*: hee hath made promise to vs, that [x] *he will not leaue vs nor forsake vs*. He hath promised [y] *to be with vs alwayes, euen vnto the end of the world*. O eternall Sonne of God, holy and true; those are

[u] *Ioh.* 14. 18.

[x] *Heb.* 13. 5

[y] *Mat.* 28. 20.

are thy words on the which we haue relyed, which being found true heretofore, will haue no leſſe firmenes and certainty for the time to come. Now therefore ſeeing forces faile vs, make vs feele the effects of thy promiſes, and let not thoſe bee confounded nor aſhamed that haue reſted on thy Word. Thou that doeſt number our haires, doeſt thou not number alſo our ſighes, and yet more our ſoules? Thou that haſt deliuered vs out of hell, wilt not thou deliuer vs out of theſe troubles, and out of the hand of thoſe that perſecute vs? For what hinders vs, but that in ſpeaking to God, wee may imitate *Dauids* ſpeech, reſol-

uing himselfe to the combat with *Goliah*? [z] *The Lord that deliuered mee out of the paw of the Lion, and out of the paw of the Beare, hee will deliuer mee out of the hand of this Philistim.* Let vs also say after the same manner: That great God that hath deliuered vs out of the iawes of the diuell, and out of the power of hell, will also deliuer vs out of the hand of our enemies. Surely God will not [a] forsake his people, and will be mooued with compassion towards his children. If hee suffer his Church to bee cast into the furnace of persecution, for not bowing the knee before the Idoll; the Sonne of God is in the Furnace with it to protect her.

[z] 1. *Sam.* 17. 37.

[a] *Psal.* 94.

her. Hee makes his Church to bee like to the burning buſh which was not conſumed, becauſe that God was in the middeſt of it. b *For the rod of the wicked ſhall not reſt vpon the lot of the righteous, leſt the righteous put forth their hands vnto iniquity.* c *God will not ſuffer vs to be tempted aboue that wee are able, but will with the tentation alſo make a way to eſcape, that we may be able to beare it.* For although wee are great ſinners, wee are notwithſtanding his children; and wee are hated not for our ſins, but for his quarrell. And beſides, there will be found amongſt vs ſome faithfull ſoules that feare God feruently, for whoſe ſake God

b *Pſal.* 125. 3.

c 1. *Cor.* 10. 13.

will leaue a remnant, which hee will cause to increase, and make it an example of his blessing. Perhaps they shall not bee the greatest, nor the richest, but some poore that sigh in secret, whose lifting vp of hands will doe more then the sword of those that fight. It is the obseruation which the Wise man makes; d *There was a little City, and few men within it, and there came a great King against it, and besieged it, and built great Bulwarkes against it. Now there was found in it a poore wise man, and he by his wisedome deliuered the City, yet no man remembred that same poor mã.*

d Eccles. 9. 14, 15.

It is an vniust and ill-grounded feare, to feare that

that the Church of God can euer be wholly aboliſhed out of the world; ſeeing that the world is but made for the Church of God. It will neuer happen that the Sunne will riſe to light only the enemies of God, and for to ſerue onely as a lampe in a temple of idols. But then hee will leeſe his light, and the heauens will fall, when there ſhall be no more of Gods children to be borne, and that the number of the Elect bee fulfilled. Remember the forepaſſed ages, wherein the Church of God beaten downe, and ready to giue vp the ghoſt, ſet her ſelfe on foot againe, and became ſuddenly dreadfull to her enemies. Like vnto a

ſhip that defies the tempeſt, & which was thought often to bee drowned, and which is ſeene againe to appeare amidſt the waues, againſt all hope: for there within is a Pilot that is Maſter of the winds, and who ſeemes now to ſleepe; but he will awake himſelfe, and chide the windes that blow on thoſe waters, on the which the great whore ſits, and will giue againe a calme. Remember alſo the ages of old, in the which the great and potent Empires are falne, but the Church remaines on foot amidſt the ruines: euen as after a boyſterous wind of many dayes, you finde the great Okes broken and caſt to the ground, but the Time and

and Marioram whole and ſtanding vp; for the worldly Empires haue for their ſupport the ſtrength of men, but the Church of God is held vp with ỹ ſelfeſame hand, which vpholdeth heauen & earth. And if Satan could ouerturne the heauens, hee had long agoe turned them vpſide downe, for he is an enemy of Gods workes: but hee cannot, becauſe that the heauens are vpheld by the Word of Gods power; and notwithſtanding the Church of God is vpheld by a firmer word; to wit, by the Word of his Couenant in Ieſus Chriſt, whereof it is written, [e] *Heauen and earth ſhall paſſe away, but my words ſhall not paſſe away.* That Word

[e] Math. 24. 35.

Word hath brought forth the light of the eyes, but this is the light of the soules; that Word hath made the earth to bring forth fruit, but this makes our faith to beare fruit; that hath stretched out the heauens, but this procures them to vs, and brings vs into them; the foundations of the Church are in heauen, farre from the yndermining of the diuell, and where the indeuours and powers of the enemies cannot attaine vnto.

6. Consideration, the punishing of a Countrey, when God takes away his Word.

True it is, that for the sinnes of a Nation, and for to execute his counsell, touching the election and reprobation of men, God sometimes takes away his Church out of a Countrey, and

and transports this Candlesticke, to carry it into another Countrey, and to another Nation that will bring forth better fruits. For the sinnes and crimes of the Churches of Greece, and of Asia, God suffered Mahumetisme to raigne there; and for the vices of the Westerne Churches, hee hath suffered the sonne of perdition to set vp his throne there. And we know not what the counsels of God are for the time to come. But when such a thing happens, we must not thinke that God doth it onely to punish his Church, for the greater part of the punishment lights on his enemies, and on a rebellious Nation that hath long time

time resisted his Word. Seeing therefore that this Kingdome is since so many yeeres imbrued with the blood of the faithfull; and seeing that the French Nation since so long time resisteth the Gospel, and doth wilfully oppose himselfe against the truth by a wilfull blindnesse: Is it not reason that God remoue from that people his Word, and take away from them the means of their conuersion? Is it not reason that God powre vpon such a stiffe-necked Nation darkenesse thicker then euer before, and that it be plunged more then euer before in errour, and inthralled to idolatry? When *Lot* was compelled to goe out of Sodom, and to lose all

all his goods, who was the moſt puniſhed, *Lot*, or the people of Sodom?

Let the Father of mercy, the God of all conſolation, rather puniſh vs with any other puniſhment in this life, then by taking away from vs his Word. Let him leade vs thorow the hideous Deſarts; let him cauſe vs to paſſe amidſt the rolling waues, and thorow fiery Serpents, ſo that hee cauſeth to raine on vs alwayes the Manna of his Word, and that Bread of heauen, vntill wee come vnto the inheritance which he hath promiſed vs; and that whilome the thundring voyce of the Lord breakes the Cedars, and maketh the Deſart and Liban to trem-

tremble, and the Hindes to caſt their Calues; withdrawing vs in his houſe, we may bee comforted by his Word. That it will pleaſe him to let yet his Tabernacle to remaine in this Shiloh, and ſoften rather the hearts of thoſe that perſecute vs; and not ſuffer that the ſeeds of his knowledge that are in many weake ſoules, which the hardneſſe of time hinders from conuerting themſelues, come to be altogether choked by an oppreſſion without recouery. God forbid, that becauſe wee haue preached the Goſpell within, and neere vnto the chiefeſt City of the Kingdome, it ſhould onely ſerue to make her vnexcuſable, and to draw

draw vpon her the horrible iudgements of God, after it hath ſerued for a teſtimony in ſuch a ſtiffe-necked age. For doubt not, but as the retrait of the Church of the Apoſtles from Ieruſalem at Pella, was incontinently followed with the deſolation of the Countrey; ſo if ſo great an euill ſhould happen, as that the Church of God were rooted vp from ſo many places where it hath been planted; you ſhould preſently ſee exemplary Iudgements of God, and the viols of Gods anger proceed vpon a people, that hath reiected his grace, and turned vpſide-downe the Candleſticke of his Word: [f] *for if theſe things be done in a greene tree, what ſhall*

[f] *Luk.* 23. 31.

g 1. Pet. 4. 18.

shall be done in the dry? g *And if the righteous scarcely bee saued, where shall the vngodly and the sinner appeare?* Which we say not by wish, but with feare; not to make any predictions, but to propound that which God declares to vs by his Word.

Chap. X.

An exhortation to bee ioyfull during Affliction.

BVt to returne to our selues, and to set together againe these comforts: The Apostle Saint *Iames* begins thus his Epistle,

h Iam. 1. 2.

h *My brethren, count it all ioy, when yee fall into diuers tentations.* And Saint *Paul* writing to the afflicted Thessa-

Theſſalonians, exhorts thē i *to reioyce euermore.* And Ieſus Chriſt himſelfe ſaith, k *Bleſſed are yee when men ſhall reuile you, and perſecute you, and ſhall ſay all manner of euill againſt you for my ſake. Reioyce, and bee exceeding glad, for great is your reward in heauen.* Which commandement the Apoſtles practiſed, when they were beaten and ſcourged, l *reioycing that they were counted worthy to ſuffer ſhame for his name.* And the Apoſtle gineth this teſtimony to the faithfull Hebrewes, m *that they tooke ioyfully the ſpoyling of their goods, knowing in themſelues, that they haue in heauen a better and an indureing ſubſtance.*

i 1. Theſ. 5. 16.

k Mat. 5. 11, 12.

l Act. 5.

m Heb. 10. 34.

Now

Now when Iesus Christ saith, *Blessed shall yee bee when men haue reuiled you, and persecuted you for my sake*; he doth not onely declare the iudgement hee maketh of our afflictions, but declares also his will, which is, to make those blessed that suffer for his name. And when he saith, *Reioyce, and bee exceeding glad:* this incouragement containes a promise; for he that saith, *Reioyce*, is the very same that giues the true causes of ioy, and that giues that Spirit which is likened vnto *the oyle* [n] *of gladnesse*. Whereupon also he is termed [o] *the Comforter*. For it is hee that comforts the hearts, and disperseth the clouds of sorrow, and

[n] *Psal.* 45. 7

[o] *Ioh.* 14. *and* 15.

and brings the true peace and tranquillity of conſcience, namely, p *that peace that paſſeth all vnderſtanding*. Which is a ſmall cantle of that peace and reſt that is in heauen. q *The fruit of the Spirit, is loue, ioy, peace, and long-ſuffering*.

p Phil.4.7.

q Gal.5.22.

For the feare of God doth hardly agree with a fretfull ſpirit, that nouriſheth his griefes inwardly, and feedeth himſelfe with melancholy, that corrupts all the bleſſings of God by an obſtinate peeuiſhneſſe, as the Snailes ſoyle the faireſt flowers with their frothy ſlauer. After that God hath humbled vs by repentance, he raiſeth vs by faith. After the lamentations for the wound of the

the Church, he comforts vs with his promiſes, and with the expectation of our ſaluation, and with the honour whereby we are made like to his Sonne, and haue the Prophets and Apoſtles for companions. There is no reaſon, that the reproch of men ſhould haue more power to make vs ſad, then the honour to bee the children of God hath power to make vs ioyfull. There is no reaſon wee ſhould bee more ſorrowfull for the warre man makes againſt vs, then we are glad for our peace and reconciliation with God. And wee muſt take heed, that our ſorrow, beſides weakneſſe, haue not alſo ingratitude.

Therefore let vs not ſuf-

fer

fer our ſelues to bee ouercome by an exceſſiue ſorrow and an obſtinate forgetfulneſſe; and let vs ſoak the bitterneſſe of our afflictions with the comforts which Gods Word affoords vs. For are not theſe newes of peace and of reconciliation, which the eternall Sonne of God hath brought vs from heauen, a great cauſe of ioy, by the vertue whereof we apprehend no more the face of our God, as of an angry Iudge, but we haue acceſſe vnto the Throne of his grace, and can powre out our teares into his boſome, and ſpeake to him with aſſurance, as children doe to their father?

Adde vnto this the honour

nour of the Couenant, in the which wee are entred by Iesus Christ, seeing we are the brethren of the eternall Sonne of God, and thereby made the children of the high God. Whosoeuer lifts vp his heart to such an high thought, and so full of glory and of comfort, beholds from aboue the commotions of peoples, and of Princes, and the confusions of this age, as things that are a great deale vnder him, and that cannot trouble the peace of his conscience. Euen as those that are on the top of the Alpes, are aboue the showres and tempests; see it lighten, and heare it thunder vnder their feet, and with a rauishment of their

spirits,

ſpirits, behold the plaine region and Country beaten with tempeſts, while that in place where they are, the ayre is ſtill, the skie cleare, and the weather calme.

But who can expreſſe the ſweetneſſe of the prayer of the faithfull, and of his ſecret and ſolitarie conſultation and communication with God? For ſeeing that a man in powring out his griefes into the boſome of his friend, findes himſelfe eaſed, although hee can finde no remedie to it: How much more in disburdening himſelfe on God by feruent and familiar prayers, ſeeing it is he that can, that will, and that hath promiſed to apply remedies

to them ? Therefore the Apostle in the same place where hee saith, [r] *Reioyce euermore :* addes thereto, *Pray without ceasing.* And elsewhere, [s] *Be carefull for nothing, but in euery thing by prayer and supplication with thankesgiuing, let your request be made knowne vnto God:* for hee knew and had experience, that the soueraigne remedie to discharge himselfe of fretting and care, was to conuerse often with God. Happy is hee, who hauing had secret conference long with God, departs with a merrie coũtenance, and with a calme Spirit, as proceeding from a sweet and gracious entertayning.

[r] 1. *Thess.* 5. 16, 17.

[s] *Phil.* 4. 6.

It will be good also for the

the comforting of one's self in his afflictions, to remember often the words so sweet, and so full of comfort, whereof the Word of God is full, whereby God assures vs; [t] *That he gathereth vp our teares.* [u] *That though a woman should forget her suckling childe, that shee should not haue compassion on the sonne of her wombe; yet will hee not forget vs, nor forsake vs.* [x] *That he that toucheth vs, toucheth the apple of his eye.* [y] *That God is neere vs, and that the Angel of the Lord encampeth round about them that feare him.* [z] *That whatsoeuer wee aske in the Name of his Sonne Iesus Christ, that will hee doe.* [a] *That wee shall weepe and lament, and the*

[t] Psal. 56.8
[u] Isa. 49. 15.
[x] Zach. 2.8
[y] Psal. 34. 7.
[z] Ioh. 14. 13.
[a] Ioh. 16. 20.

world shall reioyce, but our sorrow shall be turned into ioy. [b] Reioyce and bee exceeding glad, for great is your reward in heauen.

[b] Matth. 5.12.

Specially when the case is concerning the deliuerance of his Church, and the helpe which God promiseth vnto his children; the Prophets are rich in exquisit termes, and in words full of maiesty, and of a sweet efficacy. [c] Comfort yee, comfort ye my people, shall your God say. Speake ye comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquity is pardoned. [d] For a small moment haue I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid

[c] Isa. 40. 1,2.

[d] Isa. 54. 7, 8,10.

I hid my face from thee for a moment, but with euerlaſting kindneſſe will I haue mercy on thee. For the mountaines ſhall depart, and the hils be remoued, but my kindneſſe ſhall not depart from thee, ſaith the Lord that hath mercy on thee. [c] *The Lord ſhall make bare his holy arme in the eyes of all the nations, and all the ends of the earth ſhall ſee the ſaluation of our God.* [f] *Hee will ſwallow vp death in victory, and will wipe away teares from off all faces, and the rebuke of his people ſhall he take away from off all the earth. And it ſhall be ſaid in that day, Lo, this is our God, wee haue wayted for him, wee will be glad and reioyce in his ſaluation.* It is

[c] *Iſa.* 52.10

[f] *Iſa.* 25.8.

hee that breakes the lyons teeth, [g] *That puts a hooke in their nose*; [h] *That stilleth the noise of the seas, the noise of the waues, and the tumult of the people.* [i] *Surely the Lord will not cast off his people, neither will he forsake his inheritance.*

[g] *Isa.37. 29.*
[h] *Psal.65. 7.*
[i] *Psal.94. 14.*

These Comforts are a Spirituall restoratiue to the faithfull, a supply to his faith assaulted, which makes him to say with *Dauid*, [k] *I will not be afraid of tenne thousands of people, that haue set thẽselues against me roũd about*; *Yea* [l] *though I walke thorow the valley of the shadow of death, I will feare no euill; for thou art with mee, thy rod & thy staffe they cõfort me.* [m] *I haue set the Lord alwayes before mee; because hee*

[k] *Psal.3.6.*
[l] *Psal.23.4*
[m] *Psal.16. 8,9.*

he is at my right hand, I ſhall not be mooued; therefore my heart is glad, and my glory reioyceth, my fleſh alſo ſhall reſt in hope. Euen to ſay with the Apoſtle, [n] *I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* For as the ſame Apoſtle ſaith, [o] *Whatſoeuer things were written afore-time, were written for our learning; that we through patience and comfort of the Scriptures might haue hope.*

[n] Rom. 8. 38, 39.

[o] Rom. 15. 4.

Let vs meditate on theſe things (my brethren) and let vs be holily couragious, cō-

forting our selues in God, trusting in his promises, and suffering our selues to be guided by his wisdome. For if the way by the which he leads vs, is rough, yet is it right; and let euery one, hauing powred out his sighes and his familiar complaints, raise vp himselfe in an holy assurance, and say, I will reioyce in my God in the midst of my afflictions, were it but to doe spight to the deuill, who thinkes to ouerwhelme mee with griefe, and to make my faith to stagger. But all being well pondered, when I put in a ballance the subiects of griefe, against the subiects of ioy, and that I weigh them in the ballance of the Sanctuary;

Sanctuary; I finde that the subiects of ioy ouerweigh very much the ballance, both in regard of the continuance, and of the greatnesse of the goods. This persecution is a rough tempest, which cannot last alwayes; either it will carrie vs away out of this world, or God will remoue it from vs. But amidst and through the tempestuous time, I haue a glimpse of the hauen of saluation, where the windes blow not, and where brightnesse and tranquillity is euerlasting.

P *Our light affliction which is but for a moment, worketh for vs a farre more exceeding and eternall weight of glory; while wee looke not at the things which are seene,* P 2. Cor. 4. 17, 18.

but at the things which are not seene. For the things which are seene, are temporall, but the things which are not seene, are eternall.

Chap. XI.

Profitable Counsels for perseuerance in time of persecution, whereof the first, is, to withdraw ones selfe from vices.

THe Comforts aboue specified, may serue for counsels during afflictions. For whosoeuer shall haue a taste of them, shall haue a great helpe to perseuerance. Besides the which, behold yet some more Counsels, which Christian piety and prudence

dence doe minister vnto vs.

The principall counsell and the most wholesome of all, is, to eschew vices, and to giue ones selfe to integrity, honesty, and a good conscience. The first vice that one hath to fight withall, is couetousnesse; for it is that vice which resists most a mans courage and Christian constancie, & which frameth it selfe least vnto the profession of the Gospell in time of persecution: Because it is a trembling vice which doth mistrust euery thing, which thinkes that euery one spies out his money. Loade a valiant man with crownes, and hee will presently become fearefull and apprehensiue; there is nothing

thing so faint-hearted, as a man that puts his trust in his riches. It is an impatient vice, which makes a couetous man thinke that one flayeth him, when one doth vnclothe him, and that one taketh from him his life, when one taketh away from him his money, and that hee leeseth all that hee gaines not. It is a vice, that makes that the couetous man is content to serue God, so that he haue first a pawne in his hands for better security, as those that plead, hauing the morgage in their hand. He will well beleeue in Iesus Christ, but by the benefit of the Inuentory, and without charging himselfe with any discommodity. How can it possible

possible be, that a man thirsting after money, and that placeth all his delight in his riches, can resolue with himselfe to carry all naked the crosse, and to leese all in one day for the profession of the Gospell?

By that, corruption is entred amongst vs, and that prodigious disloyalty, whereby the salable soules in selling themselues for money, haue sold the life and liberty of those Churches, the protection of which was committed vnto them. From thence come those reuolts, and that shamefull forsaking which is seene in many: for as the Apostle saith, *The* ¶ *loue of money is the roote of all euill, which while some coueted*

¶ 1. Tim. 6. 10.

coueted after, they haue erred from the faith, and pierced themselues thorow with many sorrowes. Of the number of those was *Demas*, of whom the Apostle complaineth, saying,[r] *Demas hath forsaken mee, hauing loued this present world.* Euen as the Rauen sent forth of the Arke, a figure of the Church, returned not againe vnto the Arke any more, because hee found some carrion whereon hee lighted. So many hauing taken the flight out of the Church, returne no more vnto it, because they haue found a prey, and receiued some wages of vnrighteousnesse.

[r] 2. Tim. 4. 10.

The same is of other vices, the which whosoeuer hath

hath not tamed, will finde himſelfe vncapable to carrie the Croſſe of Chriſt. For a proud man will haue much adoe to indure contempt and reproch for Ieſus Chriſt, and ſee him brought to a baſe condition. The heate of quarrels, and the heate of the zeale of the Houſe of God, cannot dwell together. Euen as wee ſee by experience, that the refiners of the point of honour, that are ſubtill to forme a quarrell ordinarily, flinch away cowardly in a good cauſe; and that he that is quarrelſome in time of peace, is commonly faint-hearted in warre; ſo euery riotous and hot fellow in his owne quarrell, will be found cold and

and fainting in Gods quarrell, and the defence of the Church; like vnto horſes that are impatient with flies, but hard to the ſpurre.

The ſame we ſay of pleaſure, of gluttony, and drunkenneſſe, and curioſity to ſerue this body. For it is not credible that a glutton or a drunkard will willingly for the Word of God be brought to bread and water in priſon, or in a ſtrange Country. That a Libertine will eaſily ſuffer captiuity. That a man ſoftened with eaſe, can bee firme againſt griefe. That a woman, which by daintineſſe cannot indure the Sun, can reſolue with her ſelfe to indure the fire.

In

In a word, as they who by purges haue emptied their bodies of bad humours, are afterwards more fit to labour; so if by the Meditation of the Word of God, which is a spirituall purgation, and by the Spirit of his feare ye cleanse your hearts of euill desires, you will feele your selues strong to carrie the Crosse of Christ. A man must mortifie his flesh afore death come, that hee may die willingly with Iesus Christ, dye first vnto sinne, and crucifie his concupiscence. Which hee must accustome betimes to make it to bee silent, lest that when hee is to resolue himselfe to persecution, it intrude not it selfe importunately

tunately to tell her minde, and diuert our resolution.

If vnder colour of good will it comes to vs, to warne vs to thinke and consider of our life, and our honour, and the commodity of our family; wee must chide it roughly, saying, [f] *Get thee behinde me, Satan, thou art an offence vnto mee; for thou sauoureſt not the things that bee of God, but those that be of men.* And hold for a sure maxime, that the true ground of perseuerance, is the feare of God, [t] *and a good conscience, which some hauing put away, concerning faith haue made shipwrake.*

[f] *Matth.* 16.23.

[t] 1 *Tim.* 1. 19.

CHAP.

Chap. XII.

A ſecond Counſell, To caſt off the ſhame of men.

That wee may the better beare the Croſſe of Chriſt, it is no leſſe neceſſary to caſt off a certaine euill ſhame, which is to be found in many, whereby euen in peace, and out of perſecution, and among our friends, we are aſhamed to ſpeake of God and of his Word, in ſtead that wee ſhould take greedily hold of occaſiõs of glorifying God, and defending his cauſe. Can a man hope that you would ſpeake couragiouſly for Gods cauſe before a fire, or a criminall Iudge, if you dare not doe it among your

your friends, and for the cauſe of God? Shall we be aſhamed to ſpeake for him, that was not aſhamed to dye for vs? Shall we refuſe our tongues to him, that hath not refuſed vs his Kingdome? Or ſhall wee diſſemble a thing, that alone ought to be our glorie, and a perpetuall ſubiect of thankeſgiuing?

Some excuſe themſelues on the feare of men whom they feare to offend, and to bee importunate to them. But this feare is wicked, this diſcretion is vngratefull, and iniurious towards God; ſeeing that for feare to diſpleaſe men, they feare not to diſpleaſe God; and deſpiſe that ſentence of the Sonne of God, declaring vnto

vnto vs, that [u] of him ſhall the Sonne of God be aſhamed, when he commeth in the glory of his Father with the holy Angels, that ſhall bee aſhamed of him, and of his words, in this adulterous and ſinfull generation.

[u] *Mark.* 8. 38.

CHAP. XIII.

A third counſell is, to haue an abridgement of Popery.

IT is alſo a counſel which helpes much our perſeuerance, to conſider well the greatneſſe of the errours, and darkneſſe of Popery, and to haue an abridgement, and as it were a ſhort table, which may repreſent vnto vs to the life, the face of the Church of Rome;

Rome; where is celebrated daily another ſacrifice of expiation for the redemption of ſoules, then the death of our Sauiour Ieſus Chriſt. Where the communion of the Cup, ſo expreſly commanded in the Word of God, is taken away from the people. Where the reading of the holy Scriptures is not permitted, as if the Word of God were a dangerous Booke. Where the poore people prayeth to God, not vnderſtanding himſelfe, & is preſent at a ſeruice which hee vnderſtandeth not. Where they worſhip Images of ſtone and of wood. Where God himſelfe is repreſented in ſtones and pictures. Where they adore the bones

bones of the dead, and their reliques. Where men doe vaunt that they can make God with words, and can giue God to the people, though they cannot giue them ſaluation. Where there is another purgation of our ſins, then the blood of Ieſus Chriſt. Where they will haue God burne the ſoules of his children in a fire of many ages, for faults remitted, and for ſinnes already pardoned, and for the which Ieſus Chriſt hath fully ſatisfied; and that not for to amend them, but to content himſelfe, and ſatiſfie his owne iuſtice. Where they teach, that the death of our Sauiour exempteth vs not from the ſatisfactory punishment due vnto our ſinnes

sinnes committed since Baptisme. Where a man rules, who in his decrees & counsels is called GOD, and, The Diuine Maiesty; who placeth the Crosse at his feet, and vaunts that hee cannot erre in the faith; and distributes vnto men the super-abounding satisfactions of Saints and Monkes, which he saith hee hath in his treasure. And hauing heaped together riches surpassing the riches of Kings, hee boasteth to bee the successor to Saint *Peter*, in quality and title of the head of the Catholike Church, without producing any one word out of the Word of God, that speakes of this succession. Where they teach, that a man

man cannot onely fulfill the Law, but alſo make workes of ſupererogation more holy and more perfect then thoſe which God hath commanded. Where marriage is forbidden, and the Stewes open, eſpecially at Rome, and in the ſight of the Pope, and that by his permiſſion. Where they hold, that man is iuſtified by his works, which bindes them to teach, that a man cannot bee aſſured of his ſaluation. Whence it happeneth that men dye with terrour, and would be quitted of it, on condition they might bee roſted fiue hundred yeeres in the fire of Purgatory, which they ſay is ſeuen times hotter then our ordinary fire. Where

the trafficke of Pardons is publike, and where they do no particular ſeruice for the ſoule of a man that hath giuen nothing to the Church. Where they aske of God ſaluation, not onely by the interceſſion of Saints, but alſo by their merits. Where they call vpon creatures that know not the hearts, and Saints whom the Pope hath made Saints; yea, many fabulous ſaints, and thoſe that neuer were in the world; for the authorizing of which things they haue found an vnwritten word. And the Church of Rome hath made it ſelfe a ſoueraigne Iudge in all queſtions and matters of faith; yea, in queſtions where queſtion is of the duty of the

the Church, and of her authority, ſo that it is both Iudge and party, and iudge of the Word of God.

Euery man fearing God, will behold theſe things with an horrour mixt with compaſſion; and conſider with griefe, millions of people, whom the prince of this world hath blinded, and drags (their eyes being bound) into perdition, tyed by cuſtome & a trembling ſuperſtition: And thereupon turning his eyes on himſelfe, will admire the ſingular grace that God hath done him, that hath withdrawne him from that dangerous cliffe and ſteepe downe-fall, by inlightning his eyes with his Word, and deliuering him from

ſo horrible a ſlauery; not for his owne merits, but to make him an example of his grace. Like vnto him that from the top of a Mountain beholds a flood, and a great ouerflowing of a big ſwolne riuer, that trailes along men, cattell, and houſes, and carries away in one day the worke of many ages; by which violent irruption himſelfe being carryed away, ſaues himſelfe with great difficulty.

This thought will hearten the courage of a man fearing God, and make him to take a holy reſolution, and to ſay in himſelfe, Should I be ſo miſerable, as to forget and neglect thoſe ineſtimable graces, which

I haue receiued from my God? Should I for ſo ſhort a life and ſo miſerable, decline from the way of eternall ſaluation? Should I come to plunge my ſelfe againe in this mire, and in lamenting the Garlike and Onions of Egypt ſhamefully, turne backe by a mutiny of my deſires, and turne my backe to God, and breake my promiſe with him, and offend the Church in her oppreſſion, and ranke my ſelfe with thoſe that perſecute her? Let the earth ſinke vnder me, and let men try againſt me all their cruelty, before any ſo wicked a thought riſe in my mind, or that I giue eare neuer ſo little to ſuch a dangerous tentation.

It were surely to purchase dearely a few yeeres of a miserable life, as to purchase them with the renouncing of the profession of the Gospell, and with a continuall torment of the conscience, and with the losse of ones saluation: for the remnant of life after it, is a continuall anguish, and a torture of the conscience. How can hee after that, lift vp his eyes to God, whom hee hath denied and abiured? How can hee hope for eternall life of him, whom he hath renounced for this temporall life, and hauing beene inrolled by Iesus Christ, in the list and catalogue of souldiers, how can he hope for the pay which is giuen to none but such

that

that haue faithfully fought? Then to a faint-hearted and disloyall man, the remembrance of the time comes in his minde, wherein hee glorified God in the assembly of the faithfull, hee sets before his eyes the Martyrs, whose company hee hath abandoned, which hee promised to keepe. Each day of his life after his reuolt, will be a new torment: for hee will consider, that his life henceforth serues for nought but to dishonour God, and that euery step that hee makes, is a crime and a scandall, and an accusation against the Church of God. The right time to dye is when that which remaines of our life, serues no more to glorifie God: how

much more when it waxeth hurtfull, and serues onely to the defamation of the truth of the Gospell? Thus *Origen*, who had exhorted other to Martyrdome, hauing himselfe bowed vnder the persecution, could neuer more open his mouth to preach the Gospell, though he were often requested to it. Onely on a day hauing taken for his Text, x *Vnto the wicked God saith, What hast thou to doe to declare my Statutes, or that thou shouldest take my Couenant in thy mouth?* Hee wept very much, and could speake no more. And the Histories of those times doe furnish vs examples of persons, who falling sicke after their reuolt, haue refused all com-

Epi. hære. 64.

x *Psal. 50. 16.*

fort

sort in their death.

Not that I would deſpaire of the ſaluation of a man, falne by feare and infirmity; onely I ſay, that few folkes doe raiſe vp themſelues from ſo great a fall; and for ſo great a fault there needeth a very great repentance. Feare & weakneſſe excuſeth not, ſeeing the Spirit of God placeth y the fearefull and vnbeleeuing with the abominable, and murtherers, and ſorcerers, and idolaters, and ſends them together to the Lake of hell, which burneth with fire and brimſtone, which is the ſecond death. For it is a kind of rebellion in a ſonne, to feare leſſe his father, then the ſeruants of the houſe.

y *Reu.21.8.*

Chap. XIV.

A fourth counsell, Continuall Prayer.

NOw that these counsels may profit vs, it is necessary to be earnest with God by continuall prayers, and after the example of *Iacob*, [z] not to let him go, before he hath giuen vs his blessing; saying with *Iob*, [a] *Though he slay me, yet will I trust in him.* This obstinacy is acceptable vnto him, hee takes pleasure to bee thus importuned and vrged. By the delaying of his helpe, hee kindleth our prayers, and sharpens our faith. Thus our Sauiour did put backe twice [b] the woman of Canaan, but at the third

[z] *Genes.* 32. 26.

[a] *Iob* 13.15

[b] *Math.* 15.

third time he gaue teſtimony of her faith, and grants her her requeſt. And if that wicked Iudge did right to the Widow, ouercome by her importunity, [c] *Shall not God auenge his owne elect, which cry day and night vnto him, though hee beare long with them? I tell you, that he will auenge them ſpeedily.* And if *Abraham* beleeued [d] in hope, againſt hope; hath hoped againſt all appearance of hoping well: Why we hauing ſo many promiſes of God, and ſo many trials of his ſuccour; ſhould wee not hope in the goodneſſe of our God, although hee ſeemeth to giue way to the ruining of his Church; and demoliſh himſelfe in his anger that, which hee hath

[c] *Luk.* 18. 7. 8.

[d] *Rom.* 4. 18.

hath builded in our fore-fathers time with so many wonders?

Therefore let vs not bee aweary to cry vnto God, and let vs not faint vnder the length of affliction. [c] *In your patience possesse your soules.* [f] *Stand still, and behold the saluation of the Lord*; and know, that these violent indeuours, which Satan doth in these last times, are a proofe that his time is neere, and that hee feeleth himselfe prest with the approching Iudgement of God. You therefore that feare God, bee not weary, but cry strongly vnto God; and as the Prophet *Isaiah* saith, [g] *Ye that make mention of the Lord, keepe not silence, and giue him no rest, till*

[c] *Luk.* 21. 19.
[f] *Exod.* 14 13.
[g] *Esa.* 62. 6,7.

till he eſtabliſh, and till hee make Ieruſalem a praiſe in the earth. And thereupon God permits, not only that we preſſe him with continuall prayers, but alſo that wee forme our complaints with an holy liberty; ſaying, O God, ſeeing it is thy cauſe, why ſuffereſt thou thine enemies to haue the vpper hand? Art thou aweary to bee ſerued, and to be called vpon by vs? Wilt thou that Satan rule abſolutely, and that the darkeneſſe of ignorance couer againe the face of the earth? Haſt thou builded ſo many Churches with the blood of thy Martyrs, and by the preaching of the Goſpell, to vndoe now that which thou haſt done, and thy ſelfe

selfe to dissolue thine owne worke? Wherefore shouldst thou permit thy glory to be set at nought, and thy holy Name to bee blasphemed, without punishment, and that our enemies doe aske, Where is now your God? O God, holy and true, where are thy promises and thy zeale? Where thy ancient compassions, and the sounding of thy fatherly affections? Is thine arme shortened, or thine eares stopt vnto our prayers, or thine eye shut, that thou seest not the wrong and outrage done vnto thy children, the dissipation of thy poore people? And why hast thou not taken away my soule from this body, before it see this defolation?

on? Why was thy will that I ſhould outliue the proſperity of thy Church? O Lord, hearken vnderſtand, pardon, looke downe from thy habitation. Turne thy ſelfe to vs, and we ſhall bee turned; *Lord Ieſus, ſtay with vs, for the night beginneth to come*, and the darkeneſſe of ignorance doth much increaſe. Yea, as *Ieremiah* ſaith, [h] *The day goeth away, and the ſhadowes of the euening are ſtretched out.* God takespleaſure in ſuch a conteſtation, ſo it bee without murmuring, and when it is ſet forth to our griefe, or to aske for inſtruction. Thus the Prophets ſpake, as the Prophet *Ieremiah*, [i] *Righteous art thou, O Lord, when I pleade with thee, yet let mee talke*

[h] Ier. 6. 4.

[i] Jer. 12. 1.

talke with thee of thy iudgements. Wherefore doth the way of the wicked prosper, wherefore are they all happy that deale very trecherously? And in the 89. Psalme, there are many complaints, as if God had failed of his promises, or broken his Couenant. And the Prophets with a holy priuate familiarity, doe set before him his promises, his Couenant, the fore-past deliuerances, the oppression of the innocent, the blaspheming of his great Name, and the iniury done to his glory. [k] *Awake, awake, put on strength, O arme of the Lord, awake as in the ancient dayes, in the generation of old. Art thou not he that hath cut Rahab, and wounded the Dragon? Art thou*

[k] Esa. 51. 9.

thou not it which hath dryed the ſea, the waters of the great deepe? [l] *Looke downe from heauen, and behold from the habitation of thy holines, and of thy glory. Where is thy zeale, and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? O* [m] *Lord, though our iniquities teſtifie againſt vs, doe thou it for thy names ſake; for our back-ſlidings are many, we haue ſinned againſt thee; O the hope of Iſrael, the Sauiour thereof in time of trouble; why ſhouldeſt thou be as a mighty man that cannot ſaue? Yet thou, O Lord, art in the middeſt of vs, and we are called by thy name: leaue vs not, do not abhorre vs, for thy name ſake, doe not diſgrace the Throne*

[l] *Eſa.63.15*

[m] *Ier.14.7 8,9,21.*

of

of thy glory; remember, break not thy Couenant with vs. O Lord, it is thou that bringeſt downe to the graue, and bringeſt vp, that haſt the iſſues of death in thy hand. God, true in thy words, wiſe in thy counſels, full of compaſſion towards thoſe that feare thee: Thou art our hope, and our comfort, thou wilt not ſuffer vs to be altogether confounded.

FINIS.

A Prayer and Meditation of the faithfull Soule, Touching the present Affliction of the Church.

O Lord, our good God and Father, wee thy poore creatures humbled before thy face, dare present our selues before thy holy and high Maiesty, although wee are nothing but dust and ashes. Thou dwellest in the light which no man can approch vnto; but we are by nature plunged in darkenesse. Thou art

art a consuming fire, but we are as the stubble. Thou art a soueraigne Iustice, and we are poore sinners. Thou art the Spring of life, and we are naturally in death.

No withstanding (O Lord) thou hast commanded vs to call vpon thee in our necessities, with a promise that thou wilt heare vs. And thou hast giuen vs thy owne Son for a Mediator, promising vs to giue vs all things which we shal aske of thee in his Name. Thou hast called vs to an holy vocation, and amidst the thicke clouds of ignorance wherewith the earth was couered: thou hast enlightened vs with thy knowledge, and admitted vs to be of the number of thy

thy children. Euen euery one of vs a-part hath felt thy particular assistance, and thy Fatherly helpe in the whole course of his life.

But (O Lord) the greater thy graces are towards vs, the more guilty are we of ingratitude. For wee haue abused thy gifts, and thy feare hath not beene before our eyes. We haue despised thy Word, and haue not had it in reuerence. After the fires and Massacres, whereof we are a remnant, and as it were a brand pluckt out of the fire, thou hast restored vs, and hast giuen vs dayes of peace and of refreshing. But wee haue abused this rest, and haue turned it into li-

licenciouſneſſe and diſſolute behauiour. Wee haue had more care to repaire our houſes, then to ſet forwards thine. We haue run after the profit and vanity of this world. In ſtead of couering the poore, we haue clothed our bodies ſumptuouſly. Wee haue torne one another with quarrels, and enmities, and thereby are become contemptible to our aduerſaries. Our prayers haue beene cold, our zeale fainting, our almes ſparing; and becauſe iniquity hath abounded, the loue of many hath waxed cold. In ſtead of drawing the ignorant to the knowledge of thee by our good life, wee haue offended them, and frighted

ted them by our euill conuerſation. When we haue had ſtrength and humane meanes, and when thou haſt brought vp and raiſed vp amongſt vs Princes and Potentates, which ſeemed to haue beene a firme prop vnto the Church, and a ſure retreat during the tempeſt; Wee haue reſted on the arme of the fleſh, in lieu that wee ſhould haue put our truſt in thee onely, God, who bringeſt low the pride of the haughtieſt, and raiſeſt vp the poore out of the duſt, raiſeſt vp and bringeſt downe the degrees and rankes. Therefore haſt thou alſo brought vs downe, and humbled vs, and made vs know the vanity of our thoughts, contrary

trary to thy Counſels. Yea euen the Miniſters and Preachers of thy Word haue failed in their charges, and in many places the euill and profanation is iſſued from the prophets. And truely in theſe yeeres of peace, the reuolt and apoſtacie of many that haue had the leading of thy flocke hath beene ſeene. For theſe cauſes (O Lord God) iuſt Iudge, thine anger is inflamed againſt thy people, being confounded in our ſelues, wee acknowledge that thy chaſtiſements are iuſt. Yea, Lord, a great deale leſſer then wee haue deſerued. Thou haſt couered our faces with confuſion; thou haſt cloyed vs with bitterneſſe;

Thou

Thou haſt made vs drinke of the cup of thine anger. Thou haſt called to weeping, to mourning, to ſackcloth, and to aſhes; Thou haſt lifted vp the hand of our aduerſaries, and haſt expoſed vs to reproch, & haſt made heauy thy hand vpon vs. Thou haſt pluckt vp the plants which thou hadſt planted, and caſt to the ground thoſe Churches which thou haddeſt ſet vp by the bloud of thy Martyrs, and by the preaching of the Goſpell. Thou haſt broken vp the hedge of thy prouidence, which incloſed thy Church, and haſt expoſed it for a prey vnto the ſauage beaſts. And now (Lord) wee ſee, that in thoſe places where thy

Gospell was purely preached, lyes doe now resound, and idolatry is re-establiſhed; and the enemies of thy truth doe insolently triumph and insult ouer the ruines of thy Houſe.

Thereupon we haue cried to thee, but thou haſt turned away thy face. Thou haſt couered thy ſelfe with a cloud, that our Prayer ſhould not paſſe to thee; and wee ſee as yet thy hand lifted vp to ſtrike vs more roughly, and thy rods prepared which thou diſplayeſt in thine anger. O Lord God, to thee belongeth righteouſneſſe, but to vs confuſion of face. We acknowledge in all that which is befalne, the tokens of

of thy iuſt anger, and there is no euill in a City, but the Lord hath done it.

Notwithſtanding, thou art our Creator, and wee are the workes of thy hands; Thou art our God, and wee are thy people. Thou art our Redeemer, and wee are thine owne purchaſe, which thou haſt purchaſed vnto thee with a great price; a people whom thou haſt honoured with thy knowledge. Thou art a mercifull God, and of great gentleneſſe, ſlow to anger, and that keepeſt it not for euer; that takeſt no pleaſure to deſtroy thy worke. It is of thy goodneſſe, that ſome of vs remaine as yet. It is of thy compaſſion, that wee are

not altogether consumed. Thou dwellest in the highest heauens, and in the most humblest hearts. A broken spirit and a contrite heart is an acceptable sacrifice vnto thee.

Now therefore, O God, heare vs from the place of the Sanctuary, namely, from heauen. Hearken vnto the prayer of thy seruants, and accept their humiliation. Pardon, Lord, pardon the iniquity of thy children for thine owne sake, for the greater it is, the more admirable is thy goodnesse to pardon it. The greatnesse of our sins serues to exalt thy mercie; besides thou hast receiued a sufficient ransome from thine owne Sonne, and a Redemp-

Redemption of infinite price; whereupon wee depending, dare draw neere vnto the Throne of thy Grace, to obtaine grace and mercie in an acceptable time.

For, O God, in theſe perplexities wee ſee no meanes here on earth; but our eyes are towards thee. Heare vs therefore from thine habitation, and looke downe, for thou art mighty to raiſe vs vp. Thou art not a God that is onely a God at hand, and not a God a farre off; when humane meanes doe faile, it is then that thou diſplayeſt thy vertue, and then when we by our imprudence doe procure euils to our ſelues, thou makeſt vſe of our im-

prudence for our good; that the ſubſiſting of thy Church be not a worke of the wiſdome of men, but of thy holy prouidence. It is thou that in time paſt haſt helped thy people, and brought them out of the yron furnace with a ſtrong hand and an out-ſtretched arme; that haſt carried them as on the wings of an Eagle; that euen in our dayes haſt made vs feele thy helpe by many deliuerances, and that haſt deliuered our fathers from many rough perſecutions, hauing made them to paſſe thorow trials more grieuous then this is. Thy compaſſions are not exhauſted, thy arme not ſhortened, nor thine eare heauie; but they

are our iniquities that make a ſeparation between thee and vs, which thou wilt take away by thy mercie, and by the interceſſion of our Lord Ieſus Chriſt. It is thou that haſt cruſhed the dragon, and bruiſed the head of the old ſerpent, and by the bloud of the couenant haſt drawne vs out of the dungeon where there was no water, hauing ouercomne hell by the death of thy Sonne. Thou therefore, great God, that haſt ſnatched vs out of the tallons of the deuill, wilt thou not deliuer vs from the hands of man? Thou that haſt ſaued vs from hell, wilt thou not deliuer vs from the power of the world?

O eternall God, thou wilt doe it, and wilt not forſake vs, but hauing chaſtiſed vs with meaſures, thou wilt make vs feele thy comforts, and wilt cauſe thy face to ſhine vpon vs in ioy and ſaluation; leſt wee faint by infirmity, and be ouercome with the length and bitterneſſe of thy trials. For alſo (O Lord) thou haſt ſo promiſed, and thy promiſes are certaine, and thy Word more firme then heauen or earth. Thou haſt promiſed by the mouth of thine own Sonne, that thou wilt not forſake vs, and that thou wilt be with vs alway, euen vnto the end of the world. Thou numbreſt our haires, thou receiueſt our ſighes, thou

thou putteſt our teares into thy bottle; he that toucheth thy children, toucheth the apple of thine eye. Thou cauſeſt thy Angels to incampe round about them that feare thee; deare and precious is their death in thy ſight.

Doe thou therefore (O God) according to thy Word, and let the Angel of thy preſence march before vs. Let thy protection be about vs as a wall of fire. Thou that aſſwageſt the waues of the ſea, and the commotions of nations, and that holdeſt the hearts of Kings in thine hand as the running of waters; ſtop the furie of the people, and giue vnto our King thoughts of peace;

remoue from him the counsels of violence, make frustrate the expectation of our enemies, that doe alreadie deuoure vs with hope; dissolue their counsels, thou that surprizest the wise in their wiles, that knowest the depthes of Satan, and piercest with thine eyes into the counsels of the sonne of perdition, whom thou wilt discomfit with the Spirit of thy mouth, and wilt beate downe all power that exposeth it selfe against thine. And if our iniquities doe beare witnesse against vs, and make vs vnworthy to see so excellent a worke, doe it for thine owne sake. For if wee be vnworthy to be heard, thou art worthy

to

to be glorified. Therefore thou wilt not permit Satan to triumph and reioyce at the diſſipation of thy Church, and thy holy Name to bee blaſphemed without puniſhment.

Stirre vp therefore (O God) thy zeale, and the ſoundings of thy Fatherly affections; make bare the arme of thine holineſſe, and let the ends of the earth ſee thy ſaluation. Remember thy ancient compaſſions, and thy couenant with thy people. Remember the bloud of thy children ſpilt in abundance, that cries for vengeance vnto thee from the earth.

Wee confeſſe indeede, that wee haue neede to bee humbled, and that the Church

Church hath neede to bee repurged; and therefore thou takeſt thy fanne in thy hand, to thorowly purge thy floore, and cauſeſt a winde of perſecution to riſe, that ſeemes to carrie away the chaffe, and to chaſe the hypocrites. But alſo (O good God) amiddeſt this tribulation, the weake ſinke vnder, and the good are oppreſſed, and haue part of the affliction, and idolatrie gathereth ſtrength, and the night of ignorance thickeneth, and thy Name is blaſphemed, and the doctrine of ſaluation is trodden vnder foote by thy aduerſaries.

Therefore wee beſeech thee (O Father of mercie) that if thou wilt afflict vs, let

let vs not fall into the hands of men; but let vs fall into thine hands; for thy compaſſions are great. For beſides, men doe not hate vs, becauſe wee haue offended thee, but becauſe we maintaine thy quarrell, and that thy Name is of much note vpon vs. Theſe bloud-ſuckers are thirſty after our bloud, not for to eaſe the patient, but to ſatisfie their luſt.

Aboue all things (O God and Father) preſerue vs thy Word, and afflict vs rather with any other affliction in this life, then to take away from vs this Light, ſeeing it is the teſtimony of thy fauour towards vs, our priuiledge amongſt all nations, and the

the way to attaine vnto thy Kingdome. Let our children be instructed therein, and be made heires of thy couenant after vs, and let our dayes ended in thy fauour, be followed with an age, wherein thy truth may shine, and the Kingdome of thy Son Iesus Christ may much increase and be inlarged. And continuing to vs the preaching of the Gospell in his purity, giue it efficacie in our hearts, and breake not in thine anger the staffe of this Spirituall bread.

Rather (O Lord) make that the feare of losing this light, prouoke vs to make good vse of it, and to redeeme the time, and aduance vs in the way, while

while that wee haue the light. And that the euils wherewith thou doeſt viſite vs, may bee vnto vs wholeſome remedies, and an inſtruction for our ſoules; that they ſerue to rowze vp our faith, and to draw from our hearts feruent Prayers. And that the deliuerance which it ſhall pleaſe thee to grant vs, may make vs acknowledge thy Fatherly loue towards vs, which ſhall accompany vs all the reſt of our dayes, vntill that hauing taken vs from this valley of miſery, to put vs in poſſeſſion of thy Kingdome, wee may leaue after the Church in peace, the breaches of thy Houſe repaired, and thy ſeruice purely

purely eſtabliſhed, to the glory of thy Name, and to the ſaluation of many ſoules, through thy Sonne our Lord Ieſus Chriſt.
So be it.

A Ser-

A SERMON of Prayer in time of Affliction.

Pſalm. 50.15.

Call vpon mee in the day of trouble, I will deliuer thee, and thou ſhalt glorifie me.

THe ſcope and end of our hope is, to be one day ioyned to our God, and to inioy his preſence. This life is a moment, wherof dependeth the eternity.

But

But in waiting for this happy Day, God leaues vs not without communication, to entertaine vs in this expectation. This communication is done by two wayes; namely, by his Word, and by the inuocation of his Name: for by his Word hee ſpeakes with vs, and by prayer wee ſpeake with him. By his Word God ſaith to vs, *Thou* [a] *art my people:* and by prayer we ſay to him, *Thou art our God.*

[a] *Hoſ.2.23.*

There is nothing ſweeter then this Dialogue, nothing more to ſaluation then this communication. For without the Word of God, wee ſhould bee without knowledge, plunged in deepe darkneſſe, and without

out prayer, wee ſhould bee without hope, and without comfort.

How much an important part of the ſeruice of God prayer is, it appeares manifeſtly, for that the holy Scripture, vnder the word of Inuocation and Prayer, comprehends often the whole ſeruice of God, ſaying, [b] *Whoſoeuer ſhall call on the name of the Lord, ſhall be ſaued.* And our Lord Ieſus Chriſt calls the Temple, [c] *the houſe of prayer*: as if it had beene made onely for prayer.

Wee muſt well thinke, that prayer is a well-beſeeming, holy, and a well neceſſary action; ſeeing that the Sonne of God hath been ſo frequent in it, [d] paſſing

[b] *Act.* 2. 21.

[c] *Mat.* 21. 13.

[d] *Mat.* 14. 23.

ſing ouer many nights in it, and withdrawing himſelfe into a Mountaine apart. If hee that had all fulneſſe of goods, prayed to his Father with ſuch feruor and aſſiduity; ſhould wee bee cold to preſſe God with prayers, wee that are poore, and haue nothing but by the grace of God in Ieſus Chriſt?

Wee muſt thinke that prayer is a great matter, and of importance, ſeeing that therewith euery faithfull man ought to finiſh his life, and render his ſoule vnto God in calling vpon him, and ſaying, [e] *Into thy hand I commit my ſpirit, for thou haſt redeemed me.*

[e] *Pſal.* 31. 5

Prayer is the hand, which wee ſtretch out vnto God, to

to receiue his benefits: it is the key wherwith we open his treasure. It is it which vncouers our sores vnto God, which powres out our sighes, which speakes vnto God with an holy familiarity, which makes his rods to fall out of his hand, and diuerts his iudgements, and stirres vp his fatherly affections.

Prayer is in families well gouerned, the ordinary sacrifice, and the Incense of the morning and euening, as it is said by the Psalmist, [f] *Let my prayer bee set forth before thee as Incense, and the lifting vp of my hands as the euening sacrifice.*

[f] *Psa.* 141 2.

Prayer is a spirituall exercise, which the tyrants, how inuentiue and fraught with

with deuices soeuer their cruelty hath been, haue neuer had the power to hinder it; when they haue gagged the Martyrs, or haue cut their tongues out of their mouthes, their hearts spake vnto God, and their comfort in the deepe dungeons was, to conuerse with God. For being chained vp and shackled with Iron, their faith was not fettered. Let a Towne, where the Church is gathered together, bee besieged with armies, and all the passages taken by the enemy; then diuers propositions are set on foot concerning the meanes of her defence, or of her deliuerance. Reason will propound these difficulties, and

and say, What meanes to escape, seeing we are inclosed on euery side by the enemy? What meanes to haue any helpe without, seeing that all the passages are taken? and whom could we send out to cause some succour to come, and vndertake so dangerous a message? Thereupon Faith presents it selfe, and propoundeth an expedient: I haue (quoth she) a messenger, which wee call Prayer, who passeth without let, whom the enemies know not, who goeth to the gates of heauen; that way is not stopped, that Messenger is knowne in the Court of the King of heauen, it strikes boldly at the doore of his Closet, it prostrateth it

it ſelfe at his feet, it ſnatcheth the thunderbolts out of his hands, it obtaineth a quicke and ſpeedy ſuccour from his Maieſty. And Ieſus Chriſt is at the right hand of God his Father, who accompanyeth it with his interceſſion.

If euer we haue had occaſion (my brethren) to imploy this Meſſenger, it is in this ſo rough a time, and in the oppreſſion of the Church of God. It is that which hath mooued vs to expound this paſſage of the Pſalme, where *Dauid* in few words, but very ſignificant, repreſents vnto vs the fruit & profit of prayer, ſaying, *Call vpon mee in the day of trouble, I will deliuer thee, and thou ſhalt glorifie me.* Here

Heere wee haue three poynts to conſider.

I. The Commandement of God, who will be called vpon.

II. His promiſe, that he will heare vs.

III. And the fruit that comes thereby, is, that God will therein be glorified.

I. *Of the Commandement of calling vpon God.*

TOuching the Commandement to call vpon God, the Scripture is full of it, [g] *Pray without ceaſing*; [h] *Watch and pray, that ye enter not into tentation.*

[g] 1. Theſ. 5. 17.
[h] Mat. 26. 41.

As we admire the goodneſſe of God, in that hee vouchſafeth to ſpeake to vs by his Word; ſo ſurely it is

his great goodneſſe, that he will haue vs ſpeake to him, and addreſſe our ſelues to him in our neceſſities, and that we after a ſort hang on his eare by an importunity, that is acceptable to him; & is not contented to ſay, *Call vpon me*, but alſo he faſhioneth our prayers, and preſcribes to vs the tearmes and words. He that admits our prayers, is the ſelfeſame that frames them, and that giueth his holy Spirit, who [i] is *the Spirit of ſupplications*; for as Saint *Paul* ſaith, [k] *The Spirit helpeth our infirmities, for wee know not what we ſhould pray for as we ought, but the Spirit it ſelfe maketh interceſſions for vs with gronings, which cannot be vttered.*

[i] *Zach.* 12. 10.

[k] *Rom.* 8. 26.

This

This Commandement was needfull for vs. For we being malefactors and guilty, durſt not preſent our ſelues before our Iudge, if he himſelfe had not inuited vs with ſo much gentlenes. And being called of God, wee could not know what we ſhould ſay to him, if he had not afore-hand inſtructed vs; yea and after that he hath inſtructed vs touching that which we haue to ſay to him, wee could not bring that diſpoſition, nor that reuerence, nor that needfull aſſurance, if himſelfe did not touch our harts with his Spirit.

II. *Of his promiſe to heare vs.*

IT is no maruell therfore, if prayer hath ſuch efficacy with God, and if hee promiſeth to heare vs, ſaying, *Call vpon me in the day of trouble, I will deliuer thee, and thou ſhalt glorifie mee.* And, [l] *Aske, and it ſhall bee giuen you; Seeke, and ye ſhall finde.* And, [m] *Whatſoeuer ye ſhall aske in my name, I will doe it.*

[l] *Ma.7.7*

[m] *Ioh.14. 14.*

And though we had not ſo many promiſes, notwithſtanding this one commandement, *Call vpon mee,* includeth a promiſe. For God calles vs not to him, to ſend vs empty away: hee commands vs not to ſtretch out our

our hands to him, to put nothing in them.

Touching this efficacy of prayer, ye haue many memorable examples in the Word of God. The example of *Moſes*, who often ſtood at the breach, to ſtay Gods indignation againſt his people. Of *Ioſhua*, at whoſe prayer the Sunne ſtood ſtill. Of *Ionas*, whoſe prayer from the bottome of the gulfe, and from out the belly of the Whale, mounted vp vnto heauen. Of *Elias*, of whom Saint *Iames* ſaith, [n] *that hee was a man ſubiect to the like paſſions as we are, and he prayed earneſtly that it might not raine, and it rained not on the earth by the ſpace of three yeeres and ſixe moneths. And* [n] *Iam.* 5. 17, 18.

hee prayed againe, and the heauen gaue raine. Of *Daniel*, whose prayer stopt the mouth of the Lions extraordinarily an hungry. The Ancient Christian History makes mention of a Legion of Christian souldiers, which was called the thundering Legion, because that by prayer it caused a showre of raine to fall vpon the armie of the Emperour *Marcus Aurelius*, that was athirst, and caused thunder, lightening and tempests to fall on the army of the enemies. God himselfe declareth, that he feeles himselfe forced and compelled by the prayer of his children. So the Spouse saith to his Spouse, ° *Turne away thine eyes from mee, for they haue ouercome*

° *Cant.6.5.*

ouercome mee. And God ſaith to *Moſes* and *Aaron*, p *Get yee vp from among this Congregation, that I may conſume them as in a moment.* Therefore he forbids q *Samuel* to pray any more for *Saul*: and r *Ieremiah* to pray for the people, becauſe being reſolued to puniſh them in his anger, he would not that the prayer of his ſeruants ſhould be vnprofitable, and hee ſhould haue beene ſorry not to grant them their requeſt. Yea, before the prayer bee ended, he declares, that hee heares effectually his children: for he ſpeaketh thus, s *And it ſhall come to paſſe, that before they call, I will anſwere; and whiles they are yet ſpeaking, I wil heare.* And I dare boldly

p *Num.* 16. 45.

q 1. *Sam.* 16. 1.

r *Jer.* 11. 14.

s *Eſa.* 65. 24.

affirme, that there is no man that taketh pleasure in this holy exercise, and delights to speak to his God, but hath had experience of his helpe, and hath carried away some comfort. For if God heares the beasts [t] that call vnto him for food, as the Psalmist saith; if hee giueth to the beast his food, and [u] to the young Rauens which cry; what would he not heare those to whom he saith, *Call vpon me*, and that call vpon him in faith, grounded on his Commandement? If the vniust Iudge [x] did right to the poore Widow, & dispatched her, to deliuer himselfe from her importunity: How much more shal God auenge his owne Elect, which

[t] *Psal.* 104. 27.

[u] *Ps.* 147. 9.

[x] *Luk* 18. 5, &c.

which cry day and night vnto him?

I but ſome one will ſay in himſelfe, I feele not that, and I haue often prayed to God, ſince that hee hath heard me. How often haue wee asked of God the recouery of our childrens health, and notwithſtanding they are dead? How often haue wee asked for victory in battels, and yet after that, wee haue been beaten? Saint *Paul* himſelfe, hath hee not beſought the Lord thrice, that y the meſſenger of Satan, that thorne in his fleſh might be taken away, but God granted him not his requeſt?

y 2. *Cor.* 12. 8.

If I ſpake to perſons that had but little, or not at all the feare of God, I would

anſwere with the words of the Apoſtle Saint *Iames*, [z] *Ye aske, and receiue not, becauſe ye aske amiſſe, that yee may conſume it vpon your luſts.* I would ſay alſo, that God not hearing you, heares you the more, becauſe yee aske hurtfull things, and which God knowes yee would abuſe: and I would ſend you to *Platoes* prayer, who ſaid, O God, giue vs good things, though we aske not them; and giue vs not euill things, yea though wee ſhould demand them of thee. Or rather to the ſentence of Saint *Iohn*, [a] *This is the confidence that we haue in him, that if wee aske any thing according to his will, he will heare vs.* I would alſo ſay, that God heares

[z] Iam. 4. 3.

[a] 1. Ioh. 5. 14.

heares you not, becauſe your hands are ful of blood, and your hearts full of euill deſires, and your prayers ful of hypocriſie.

But becauſe I preſume I ſpeake to perſons that feare God; I anſwere otherwiſe and ſay, that if thoſe things which we aske of God, are neceſſary to ſaluation, God will haue vs beleeue, that hee will heare vs: becauſe that ſaluation is the obiect of our faith, it is neceſſary to demand it with faith, and with full aſſurance, according to the commandement of the Apoſtle to the Hebrewes, [b] *who wills, that wee draw neere God with a true heart in full aſſurance of faith:* And, [c] *that wee hold faſt the confidence, and the*

[b] *Heb.* 10. 22.

[c] *Heb.* 3. 6.

the reioycing of the hope firme vnto the end.

Condemning thoſe, that by a prophane humility, and an impudent modeſty, doe teach men to doubt of their ſaluation, and indeuour to bee incredulous with reaſon, ſaying ſecretly to God, O Lord, I feele my ſelfe vnworthy to truſt in thy Word; making the doctrine of the Goſpell to be a doctrine of diſtruſt, in lieu that it is a doctrine of faith. Notwithſtanding, ſeeing that they ground their hope on their owne merits, I hold that their diffidence is iuſt, and that they haue reaſon to doubt of their ſaluation. As for vs, we put our truſt in the promiſe of God, which is more firme then

then heauen or earth, wherby he promiſeth, that [d] *whoſoeuer beleeueth in Chriſt Ieſus, ſhall haue eternall life.*

[d] *Ioh.* 3. 15.

But if the things which ye demand, are things that concerne this preſent life, or not neceſſary to ſaluation; we haue no promiſe of God that he will giue vs all that wee aske of him; but that onely hee will not forſake vs, and will not leaue vs Orphanes, and that hee will giue that which hee knoweth to bee expedient for our ſaluation: and therfore theſe requeſts ought to bee conditionall, as that of the poore Leper, who ſaid to Ieſus Chriſt, [e] *Lord, if thou wilt, thou canſt make me cleane.*

[e] *Mar.* 1. 40

But

But here commonly we deceiue our ſelues, eſteeming that God grants not our requeſt, and notwithſtanding hee hath granted our requeſts. For wee aske of God to bee protected and preſerued from whatſoeuer danger, by ſuch and ſuch meanes: but God will preſerue vs by other means. We deſire that the Church bee preſerued by victories and battels, and by humane aydes, and wee expect from farre Countries ſome imaginary ſuccour; but God will preſerue vs by other meanes: hee will ſtrike the enemies with aſtoniſhment, or hee will put diuiſion amongſt them, or he will diuert their counſels. He will cauſe that the powers of this

this world ſtrike againſt ſome weake place, and break themſelues in pieces, and ſtop at ſmall obſtacles, as a ſtarting horſe that ſtarts and ſtops at a ſtraw; or he will cauſe our ſufferings to be of good ſauour; and amidſt the perſecution, he will giue efficacy to the doctrine of the Goſpell; ye ſhall bee beaten downe, but afterwards raiſed vp. With the law-bone of an Aſſe, with a Goad, God will ſtrike the aduerſaries, and you ſhall ſubſiſt, not by your power, but by his fauour, that the glory of your ſubſiſting, may appertaine to him alone. Then will you ſay, I thought that God had not heard me: but now I acknowledge the con-

contrary, and haue experience of the truth of his promiſe, *Call vpon me in the day of trouble, and I will deliuer thee.*

Sometimes wee thinke that God hath not heard vs, becauſe wee are impatient, and cannot waite for the time of deliuerance: but God will try you for a time; he ſeeth that wee are not enough puld vnder and humbled: He ſeeth that we are not low enough to bee lifted vp by miracle, and to cauſe his enemies to admire his vertue, and acknowledge his worke in our preſeruation. Beſides that, as the ſhowres that fall drop by drop, doe ſoke the earth better, then thoſe that come in a tempeſt, and boyſterouſly;

rouſly; ſo the graces of God giuen little by little, doe much better ſauour, and ſtirre vp our prayers, and exerciſe our faith. But when the time of the deliuerance ſhall come, then you will ſay, I was too impatient and too delicate, and too much raſh in my iudgement. I ſee now that God hath heard me, and I acknowledge the fulfilling of that promiſe, *Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me.*

Item, wee thinke that God hath not heard vs, becauſe hee taketh not away the euils that preſſe vs; but hee giueth you force to beare them, hee increaſeth your faith, hee hardeneth your

your courage; that ye may the easier beare that which you thinke to be vnsupportable, and will cause you to glory in the bearing of the Crosse of Christ, and with alacrity to goe forth after him [f] without the Campe, bearing his reproch.

[f] *Heb.* 13. 13.

Such is (my brethren) the efficacy of prayer towards God. But it is also of maruellous efficacy towards our selues.

I. For first, that thought, that it is before God that we present our selues, and that it is to God we speake, ought to seaze vs with feare and reuerence, and make vs to quake, and our haires to stare with a religious horrour, by setting before our eyes, that the creature appeares

appeares before his Creator; duſt and aſhes, before the Soueraigne God, who dwelleth in the light which no man can approch vnto; a poore ſinner, before a Soueraign Iuſtice. For as thoſe that ſpeake often vnto Kings, doe clothe themſelues more ciuilly, and haue a greater heed to that they ſay: So he that ſpeaketh often to God, feeles himſelfe bound to liue honeſtly and ciuilly, and to looke neerer, not onely to his words, but alſo to his life.

II. Prayer will alſo draw you to eſchew hypocriſie, becauſe you appeare before God, who knoweth your hearts, who knoweth your requeſts before you preſent them

them to him, who is not contented with geſtures, who pierceth with his eyes the darknes, and the thickeſt cloke of hypocriſie.

III. Item, prayer will binde you to doe no wrong to any man, and to empty your hands of other mens goods, and of extortion, vſury, and oppreſſion. For God ſaith by his Prophet *Iſaiah*, [g] *When ye ſpread forth your hands, I will hide mine eyes from you; yea when ye make many prayers, I will not heare; your hands are full of blood.* Without it, we cannot follow the Apoſtles counſell, that willeth [h] vs to lift vp to God our hands pure, and holy; nor follow the example of *Dauid*, who ſaith, that [i] he will waſh his hands

[g] *Eſa.* 1.

[h] 1. *Tim.* 2. 8

[i] *Pſa.* 26. 6.

hands in innocency, before he compaſſeth the Altar of the Lord.

IIII. Beſides, prayer will oblige you ſecretly to be almes-giuers, and charitable to the poore. For you will ſay in your ſelfe, In my prayer I aske an almes of God, will he giue it me, if I refuſe it to my neighbour? Will he heare my voyce, if I ſtop mine eare at the cry of the afflicted? For behold what God ſaith, [k] *Who ſo ſtoppeth his eares at the cry of the poore, hee alſo ſhall cry himſelfe, but ſhall not bee heard.* And in Saint *Matthew*, [l] *Bleſſed are the mercifull, for they ſhall obtaine mercy.* Therefore wee are taught to aske in the plurall number our daily bread, as asking

[k] *Pro.21. 13.*

[l] *Mat.5.7*

asking it for many; but the couetous reſerues it to himſelfe, and imparts nothing to his brother.

V. Prayer alſo will tye you to hearken attentiuely to the Word of God: for you will ſay in your ſelfe, Will God heare my prayer, if I harken not to his Word? will he receiue my prayers, if I reiect his commandements?

VI. Prayer alſo doth binde vs to the peace, and to concord with our neighbours. For this thought will come in your minds, Can I ſeeke for peace with God, while that I haue in my houſe warre and diſcord? [m] *Lift vp holy hands without wrath and doubting*; before thou [n] bringeſt thy gift

[m] 1. *Tim.* 2. 8.
[n] *Mat.* 5. 23, 24.

gift to the Altar, *go thy way, first be reconciled to thy brother.* And truly where there are quarrels betweene man and wife, obſerue it, and you ſhall finde that the euill commeth, becauſe they haue not bowed their knees together before God. For this one action would haue reunited them together, and haue quenched their quarrels. Being well with God, they would haue beene well together. It is a thing that rarely happeneth among men, that two enemies preſent themſelues before a Prince, to preſent to him together one and the ſelfeſame requeſt.

Nay which is more, in faſhioning our prayers, euery

ry word that we ſpeake, is a leſſon to vs. For wee cannot deſire of God, that his Name bee hallowed, and that his will be done, but that thereby wee are warned to labour to glorifie his Name, and to ſubiect our ſelues to his will. In asking the bread which is ours, wee learne not to couet other folkes bread. In asking the forgiuing of our ſinnes, wee bind our ſelues to the forgiuing of thoſe, that haue treſpaſſed againſt vs. In demanding not to bee led into temptation, wee learne to flie the temptations of the deuill. So that in ſpeaking to God, wee ſpeake alſo to our ſelues; and ſo many requeſts are as many exhortations

tations to the feare of God.

And if prayer containes ſo many inſtructions to godlineſſe, it brings no leſſe comfort and refreſhings in our griefes. Wherefore God ſaith to vs in this Pſalme, *Call vpon me in the day of trouble.*

For if to powre ones griefes in the boſome of a friend, giues ſome eaſe, although that friend can giue no remedie: How much more eaſe ſhall wee finde, when wee disburden our ſorrowes on our God, ſeeing he is hee alone that both can, and will giue remedie? Whereupon *David* ſaith, that ° *Prayer was his refuge in aduerſity*, and the Apoſtle exhorteth the Phi-

° *Pſal.* 100

P lippians,

P *Phil.*4.6. lippians, P *to be carefull for nothing, but in euery thing by prayer and ſupplication with thankeſ-giuing, let your requeſt be made knowne vnto God.* Declaring thereby, that prayer deliuereth the ſpirit from anguiſh and feare. The which appeareth plainely in the Pſalmes of *Dauid*, in the which often wee ſee the beginnings full of anguiſh and perplexitie, but the end full of aſſurance; as if in the middeſt of prayer his affaires were changed, or as if one had brought him the beſt newes. For by how much he did conferre with God, by ſo much hee felt a refreſhing, and his hope ſtrengthened, and his courage increaſed.

Be-

Beſides that, prayer faſhioneth vs to patience, becauſe it enureth vs to looke towards God, and to turne our eyes frō men, who doe afflict vs, towards God, who doth imploy them; and not to be like the dogge ſtrucken, that bites the ſticke, or ſnappes at the ſtone.

Yea, I ſay, that though wee ſhould not obtaine of God the helpe we aske in affliction; notwithſtanding, there is ſome contentment, to haue amiddeſt ones griefe, ſo ſweet a diuerſion as to ſpeake with God. Such ought to bee the entertainment of our ſolitarineſſe, and of our thoughts in the night. Being wearie to ſpeake to men, who

commonly ſpeake of bad things, or of things to no purpoſe; let our occupation be to entertaine our ſelues with God.

Now although GOD commands vs to call vpon him in the day of our trouble, it followeth not that wee ſhould not call vpon him alſo in proſperity. For there is alwayes matter of feare and of apprehenſion; we are alwayes expoſed to the ambuſcadoes of the world and the deuill. At all times wee haue inward maladies and infirmities; there is alwayes meanes to profit; alwayes occaſion to aske forgiueneſſe. Yea, alſo it is certaine, that prayer in proſperity hath, I know not what more ſeem-

lineſſe

lineſſe and grace then it hath in affliction, becauſe it is not drawne out by the force of griefe, but ſuggeſted by loue and a filiall affection; it being no maruell, if we cry to God when he hath ſtrucken vs.

But becauſe that in time of peace and proſperity, we are negligent in this dutie, God ſends vs afflictions; He kindleth this heate by his contrarie, as when one kindleth lime, by powring water vpon it. Few feruent prayers mount vp to God during proſperity, and the ſpirits ſlackened with eaſe, doe conceiue but languiſhing thoughts, and prayers indited by cuſtome. Griefe is the mother of that eloquence, by

the which God is perſwaded. It draweth out feruent prayers, puſhed forth by neceſſity. And that is true which men ſay, that prayer is more affectionate on the ſea then on the land, becauſe there the danger is continuall, and there is but two or three inches off betweene vs and death.

Here I doubt not, but that too many amongſt you, that haue the feare of God rooted in your hearts, this thought comes in your minde, and that you ſay in your ſelues, I know that as Saint *Iames* ſaith, that ¶ *the effectuall feruent prayer of a righteous man auaileth much.* But this is my affliction, that in my prayer my minde wandereth often,

¶ Iam. 5. 16.

ten, and my attention is misse-led, and there come other thoughts in my minde. How often being distracted, haue I renued my prayer, and am faine againe to the selfe-same straying! If I speake to a man, my thought is settled, and I thinke not elsewhere; why therefore in speaking to God, can I not haue the like attention? Surely my brethren, prayer is a taske, whereof the greater part of men doe acquit themselues very slightly, and more by custome then by affection. How will wee haue God to heare vs, if we heare not our selues? And who is the Prince? yea, the man of meane condition, that would suffer one to

ſpeake to him, thinking on another thing, or looking elſe-where? Thoſe prayers by the which wee aske the forgiueneſſe of our ſins, are ſins thẽſelues, of the which we muſt aske pardon; and muſt make other prayers to amend the former. It were neceſſary to ſay to many, Hold your peace, ſpeake not to God, leſt hee heare you, and you prouoke him to anger. Truly, God dealeth with vs very gently, if hee pardoneth our prayers, and layeth not to our charge our good workes.

Now touching this difficulty of ſtaying ones thoughts in prayer, we will ſhew you firſt the cauſes thereof, and afterwards we will

will ſeeke the remedies.

Foure things doe contribute to this euill. The firſt is, the naturall lightneſſe of our ſpirits, that haue much adoe to ſtay themſelues, and to keepe themſelues a long time in one ſtate. The ſecond is, becauſe the diuine things are farre off from our ſelues, and from our apprehenſion. Now they are the ſences that tye the attention. Is it not true, that you haue much adoe to heare a Sermon, when you behold not him that ſpeaketh? Therefore the Iſraelites ſayd to *Aaron*, [r] *Vp, make vs gods which ſhal goe before vs.* The third cauſe is in our luſts, that is to ſay, that hee that makes his prayer, bears a hatred,

[r] *Exod.* 32.1.

or hath a quarrell againſt ſome, or burnes with couetouſneſſe, or hath a burning ambition to attaine vnto ſome ſtate or honour. Is there any meruaile, if theſe longings ſo quick to moue themſelues, and ſo rooted in, doe trouble our ſpirits, and doe diſtract our attention in prayer? The fourth cauſe is in the deuill, who if he ſeeth that you are telling of a tale, or ſpeaking of the affaires of this world, hath no intention, I warrant you, to trouble you, becauſe that it doth no preiudice to his Kingdome, and troubleth him not at all. But when he beholds a man bending his knees to pray to God, he ſaith in him-

himselfe, This man goeth to his prayers, and in his prayer will aske that Gods Kingdome come; that is against mee, and against my Kingdome. Hee will pray that God deliuer him from euill; thats also against me, and to beate backe my temptations. Therefore let vs indeuour to cause some vaine thought to glide easily in his minde, and to distract his attention, that euen his prayer it selfe may be a sinne, and that euen by prayer he may fall in the hands of the deuill.

Whosoeuer knoweth mans frailty, knoweth that there is no body that is freed from this infirmity, and that the best are troubled

led with it; and therefore thoſe are mockers and hypocrites, who retyring themſelues in the deſarts, and leading an Hermites life, ſay that they giue vnceſſantly their mindes to prayer and to meditation. That is an abuſe. Doubt not, but that in ſolitarines, and in that retired life, they burne with temptations, and that a preſumptuous fretfulneſſe makes them to frowne, becauſe they haue no body with whom to compare but themſelues, and that amiddeſt theſe hollow and ſhallow meditations, the deuill hath faire play.

This euill cannot be remedied with certaine tricks which they imploy to oblige

lige their attention, namely, to say fiftie times the same Orisō in a barbarous or vnknowne tongue, in turning certaine beads, or in saying certaine Orisons which they call Iaculatories, as if they whisked or squirted prayers towards heauen: Or in composing certaine meditations with words puft vp with an extrauagant deuotion, as if they would prattle like Iayes to God.

Therefore wee must come to the remedies of this euill, and know by what meanes we may stay our spirits in prayer, without any idle digression. Of these remedies, there are some that are slight, and are rather counsels of prudence,

dence then of godlineſſe, which notwithſtanding are not to be deſpiſed; and others, ſtronger and more neceſſary.

Therefore to begin with the leſſer remedies: I ſay, that to keepe the ſpirit attentiue, the geſture of the body compoſed to reuerence, the lifting vp of the hands and eyes, and the bowing of the knee doe ſerue. Beſides, the voice: for the thought alone is the eaſier diſtracted. Item, the darkeneſſe, and the remoouing of all obiects that may ingender a diuerſion. It is alſo a good counſell for thoſe that cannot ſtay their ſpirits and thoughts, and that haue the carriage of their attention ſhort, to accuſtome

cuſtome themſelues to ſhort prayers, & to returne to them the oftener.

But theſe remedies are weake, in compariſon of thoſe that follow; whereof the one is, that ſeeing they are the burning luſts and deſires which in awaking & ſtirring themſelues, come to trouble our ſpirits, and diſorder our thoughts, and breake their flight when they are mounting vp to God; wee muſt labour to quiet them, and to ſtrippe off our hatred and quarrels, to heale ones enuies, to bridle our couetouſneſſe, our choller, our wantonneſſe: for as long as theſe peruerſe affections make a tumult within vs, they will trauerſe our prayers, and diſturbe

disturbe our holy meditations. This is the true and soueraigne remedie. The remedies are, as when to heale an ague, one applieth on the wrist some hearbes, or some liquid medicine on the flankes and soft parts vnder the short ribbes. But this remedy which is to range the desires vnder the feare of God, is as it were a phlebotomy, or a purgation, which purgeth that which is within, and tempereth the inward heate.

Wee must adde to this remedy a wholesome counsell, which is, that when question is to pray to God, to stay a little, and not to bow so soone the knee, but to meditate a little in himselfe afore, on the greatneſſe

neſſe of him, before whom you goe to appeare; what are his eyes which pierce into our hearts; what horrour of his iudgements; what our miſerie and weakneſſe is, and the greatneſſe of our ſinnes; to the end ye neuer begin to pray, but being poſſeſſed with a religious feare, and touched with reuerence. *Dauid* did thus, as it appeareth in the beginning of a Pſalme, [r] *Truly God is good to Iſrael.* Which is a broken ſpeech, and a ſequell of a long meditation. It is no maruell therefore, if our mindes doe ſtray, and if their attention is ſlacke, ſeeing that we goe to prayer heedleſly and without preparation.

[r] *Pſal.73.1*

By this a man may know, whether

whether theſe remedies haue profited him; if after prayer done, the ſame thoughts doe continue in him a while, and if his ſpirit hath much adoe to apply it ſelfe preſently after, to any other action.

But what care ſo euer you take, there will be alwayes ſome defect. This perfection, to thinke alwayes on God without any diſtraction, is reſerued for the life to come; where we ſhall haue but one obiect that will fill our vnderſtanding, content all our deſires, and where God ſhall be all in all.

III. *To*

III. *To glorifie God.*

THe end of all this diſcourſe, and the laſt fruit of our prayers is, that God is thereby glorified, as it is added, *Call vpon me in the day of trouble, I will deliuer thee, and thou ſhalt glorifie me.*

For when wee haue our refuge to God, wee acknowledge him the Author of all good, and teſtifie that we acknowledge him true in his promiſes, inclined to loue vs, and powerfull to doe vs good. Chiefly in the publike prayers which the Church offers vnto God with one accord, God is glorified, in that theſe prayers are the agreement of

of diuers ſpirits, and a ſpirituall harmony whereby he is magnified ; there being but that on earth, which is an imitation of the accord of heauenly ſpirits, that are continually attentiue, and bandied to glorifie him.

Now the Scripture willeth, that as our prayers, ſo all our actions tend to glorifie God, as St *Paul* ſaith, [t] *Whether ye eat or drinke, or whatſoeuer ye do, do all to the glory of God.* In a word, all things are made for his glory.

[t] 1. *Cor.* 10. 31.

God hath created the world, & men, & Angels, to picture himſelf in his work, and to manifeſt the greatneſſe of his glory ; for nothing merits ſo much to be repreſented, as that which is

ſoue-

ſoueraigtly faire. Now the light is the firſt of beauties, and God is Light, and the Father of lights.

That God may be glorified, he hath ſent his Son into the world; for therby he hath declared his loue towards men, and his truth in fulfilling his promiſes; & the hatred he beares againſt ſin, in that he had rather ſtrike his owne Sonne, then leaue ſin vnpuniſhed. He hath alſo thereby manifeſted his Wiſedome, in finding a meanes to ſatisfie fully his Iuſtice, without preiudice to his Mercy. Hee hath ſhewed his Power, in making vſe of the fleſh of a weake man, to ruine the empire of the diuell.

To the end hee be glorified,

fied, hee will ſend his Sonne to iudge the quicke and the dead, that at the ſight of all creatures, his righteouſneſſe may bee knowne and acknowledged, the loue he beareth to his children, and the Empire hee hath giuen to his Sonne aboue all things: for it is written, *As* [u] *I liue, ſaith the Lord, euery knee ſhall bow to mee, and euery tongue ſhall confeſſe to God.*

[u] *Rom.* 14. 11.

That he may be glorified, he throwes down Kings, and ouerthrowes Empires in his anger, as God ſaith vnto *Pharaoh,* [x] *Euen for this ſame purpoſe haue I raiſed thee vp, that I might ſhew my power in thee, and that my Name might bee declared thorow all the earth.*

[x] *Rom.* 9. 17.

That

That he be glorified, he punisheth ỹ iniquity of his people, and of his seruants; as in the book of Numbers, hauing declared, that not one of that rebellious assembly shall enter in the Land of promise; he addes, y *But as truly as I liue, all the earth shall be filled with the glory of the Lord.* And in Leuiticus, hauing sent out fire to deuoure *Nadab* and *Abihu*, I z *will bee sanctified* (saith he) *in them that come nigh me, and before all the people I will be glorified.*

y Num. 14. 21.

z Leu. 10. 3

Because hee is iealous of his glory, hee will be alone serued, saying, a *My glory will I not giue to another, nor my praise to grauen Images.* Not that God hath need to be glorified by men, or that he

a Esa. 42. 8

hee feeleth himselfe tickled as it were with our prayers; for before that man was created, he inioyed a soueraigne glory. And if he had need of glory, hee hath his Angels that glorifie him in another fashion: for our prayers doe debase his greatnesse, and our seruice is a kind of dis-seruice: our thankes-giuings are secret requests. The loue wee beare to God, is guided by our interest, and grounded on the loue of our selues; but hee will be glorified of vs, because there is no reason that we should receiue vncessantly his goods, without making him some acknowledgement. Because it is also a meanes to draw new benefits, when we bu-

rie

rie not the precedent benefits, either with obliuion, or ingratitude.

Therefore God will haue vs sensible of the outrage done to his glory, and that in the affliction of the Church we lament, not the losse of our goods, not our banishment from our houses, not the perill of our liues; but the abasing of his glory, the blaspheming of his holy Name, and the reestablishing of the kingdome of the sonne of perdition. Therefore *Moses* making intercession for the sinne of the people, doth not alleage the misery of that Nation, nor the ruine of so many persons; but (saith he) *What wilt thou doe to thy great Name?* [b] *The Egypti-*

[b] *Numb.* 14.16.

gyptians will say: Because the Lord was not able to bring this people into the Land which hee sware vnto them, therefore he hath slaine them in the Wildernesse. We haue also a singular example of this in the Prophecie of *Ieremiah*, where God denounceth against the King *Iehoiakim* this iudgement, [c] that his house shal be rooted out, and his dead body shal be cast out in the field, because that after the reading of three or foure leaues of the Prophecie of *Ieremiah*, hee suffered the Secretary to cut the leaues with the Penknife, and to cast it into the fire that was on the hearth, vntill all the roll was consumed in the fire, that he was not afraid, nor

[c] *Ier.36. 23,29.*

nor rent his garments.

To this purpoſe may bee applyed that which the naturaliſts ſay, that all naturall things haue two diuers inclinations; the one to preſerue themſelues, the other to preſerue the world; as the water glideth downewards to preſerue it ſelfe, for it ſeeketh after the place of her reſt, but ſometimes it mounteth vp on high to fill the empty place, becauſe that the *vacuum* impugneth the lawes, and the conſeruation of the vniuerſall world; and the particular inclination ought to yeeld to the vniuerſall Law, and the generall good. So the faithfull hath theſe two inclinations; the one, to ſeeke for his reſt and commodi-

ty; the other, to procure the glory of God, which is a generall good, and wherunto all things ought to tend and ſerue it. When theſe two inclinations doe iuſtle together, and are incompatible, the preſeruation of our goods, and of our liues, ought to bee ſet apart and left behinde, that God may be glorified.

But thereupon you will aske; But is it lawfull or poſſible to deſire to bee reprooued and cut off eternally from the grace of God, that God may be glorified, and others ſaued? Not to hold you long in this point: I hold it, that that is neither lawfull, nor poſſible. For he ſhould bee ill inſtructed, that ſhould thinke that his damna-

damnation could be a ſufficient and fit ranſome to redeeme or ſaue others. It were an vniuſt thing to deſire, that a man who loueth God, and feareth him, ſhould be puniſhed for the guilty, and to will that God ſhould commit an iniuſtice: but the ſtrongeſt reaſon is, that if any, puſht on with the loue of God, deſired to bee eternally damned, that God might bee glorified; hee ſhould deſire to bee an enemy vnto God, and to hate him eternally: now they are things incompatible and contradictory, that a man ſhould bee ſet on by Gods loue, to deſire to hate him; and that with louing him much, he deſireth to be his enemie; for all the dam-

ned hate God with a foueraigne hatred, and are his enemies for euer.

Therefore when *Moses* speaketh thus to God, [d] *Yet now if thou wilt, forgiue their sinne; and if not, blot mee, I pray thee, out of thy Booke, which thou hast written.* Hee speakes not of the Booke of life, nor of the roll of eternall Election, out of the which hee knew that none can be blotted; but he desireth to bee blotted out of the booke of the liuing; that is to say, to dye, rather then to see the destruction of the people. Of which booke of the liuing, the Psalmist speaketh, [e] *Let them bee blotted out of the booke of the liuing, and not be written with the righteous:*

[d] *Exod.* 32 32.

[e] *Psal.* 69. 28.

that

that is to say, Cause them to dye, and extirpe them from off the face of the earth, that they may haue no more a place in Gods Church; for that in the two and thirtieth of Exodus, where is mention made of a book, out of the which God blots men; God himselfe declareth, saying in the same place, f *Whosoeuer hath sinned against mee, him will I blot out of my Booke.*

f Exod 32 33.

For the same reasons, wee say that the Apostle Saint g *Paul* may haue wished, that himselfe were an Anathema, and an execration among men, and separated from Christ as concerning the outward communion; but he could not, nor ought not to haue

g Rom 9. 3

wiſhed to bee a reprobate, and damned eternally. God forbid that any one of vs ſhould haue ſuch an irregular zeale, as to will to bee damned, that God might bee glorified: in that conſiſteth all the contentment of the faithfull, that hee knoweth that God will bee glorified in doing vs good.

To conclude, yee are called (my brethren) to glorifie God: this is the taske of the faithfull in this world.

Now you muſt glorifie God, firſt, in words, not ſpeaking of him without reuerence, and flying all hypocriſie and falſe-hood. For as *Ioſhuah* ſaid vnto *Achan*, that to [h] ſpeake the truth,

[h] *Ioſh. 7.19*

truth, is to giue glory vnto the Lord.

Beſides, you muſt glorifie God in truſting in his promiſes; for it is to acknowledge and to aſſure ones ſelfe that God is true, as Saint *Paul* ſaith, that [i] *Abraham ſtaggred not at the promiſe of God through vnbeliefe, but was ſtrong in faith, giuing glory to God.* [k] *Whoſoeuer hath receiued his teſtimony, hath ſet to his ſeale, that God is true.*

[i] *Rom.* 4. 20

[k] *Ioh.* 3. 33.

Item, you are to glorifie God by good workes, as Ieſus Chriſt ſaith, [l] *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heauen.*

[l] *Mat.* 5. 16

You ought to glorifie God in humbling your

ſelues: for there is nothing that is ſo oppoſite to Gods glory, as mans glory; as Chriſt ſaid to the Phariſes, [m] *How can ye beleeue, which receiue honour one of another, and ſeeke not the honour that commeth from God onely?* For this cauſe God caſteth downe the proud, becauſe that in glorifying themſelues, they haue not giuen glory vnto God.

m Ioh. 5.44

Finally, yee muſt glorifie God in maintaining his cauſe, and being mooued with the zeale of his glory; in lieu that wee are quicke to ſtirre vp our ſelues for our owne intereſt, and wee are prickt and moued with a croſſe word.

How many perſons doe you thinke there are like vnto

vnto *Lot*, whose soule was [n] vexed with the filthy conuersation of Sodom? Or that are mooued as Saint *Paul* was [o] at Athens, whose spirit was stirred in him, when hee saw the City wholly giuen to Idolatry? Seing ỳ if one cõmits adultery, others laugh at it: If any one blaspheme, the others heare without being moued, as if Gods quarrell were not ours: Notwithstanding, the truth is, that we are not onely guilty of the sinnes we commit, but also of those that wee approoue in others.

[n] 2. *Pet.* 2. 7

[o] *Act.* 17. 16.

Notwithstanding, brethren, seeing that all things are made for Gods glory, yea euen [p] the wicked for the day of euill; it is impossible

[p] *Prou.* 16. 4.

possible but that ye glorifie God in some sort: for hee that will not glorifie him willingly, shall glorifie him perforce. If he bee not glorified by you, hee shall bee glorified in you; if yee are not the Heralds of his glory, ye shall bee examples of his iustice.

But wee hope better things of you. For God hath not called you and honoured you with his Couenant for nought, but that you may be saued. Labour therefore to glorifie God by worke, and by word; in life, and in death; glorifie God in your life, that hee may glorifie you in your death.

Yea euen in this life hee will make you feele the effect

effect of this promiſe, *Call vpon me in the day of trouble, I will deliuer thee, and thou ſhalt glorifie mee:* And will manifeſt his glory in the deliuerance of his Church. There is yet Balme in Gilead. There are yet ſome wholeſome conſolations and remedies with God. His compaſſions are not quenched: the Lord will not leaue his people, nor forſake his inheritance. For ſeeing the world hath been made for the Churches ſake, it is certaine, that as Satan cannot ouerturne the world, ſo can hee not ouerturne the Church. The Lord that hath deliuered vs from the Iawes of the diuell, and from the power of hell, will deliuer vs alſo from

from the hands of men, conſpiring againſt the Church; and hauing made vs to ſee his deliuerance here on earth, he will make vs ſee his riches in heauen, and receiue vs in his Kingdome.

Now vnto the King eternall, immortall, inuiſible, the onely wiſe God, be honour and glory, for euer and euer. Amen.

FINIS.

JA
4393
0